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Minutes

OF THE

One Hundred Twenty-Ninth Annual Session

OF THE

Fisher's River Primitive Baptist Association

HELD WITH

Rock House Church

STOKES COUNTY, NORTH CAROLINA
FRIDAY, SATURDAY, AND SUNDAY,
JULY 7, 8, 9,

1961

Next session convenes with Tom's Creek Church, located near Westfield, N. C. just off Highway 89 in Surry County, Friday before the second Sunday in July, 1962.

— OFFICERS —

ELDER JAMES F. HILL - Moderator ..... King, N. C.
CURTIS HARBOUR - Clerk ..... Rt. 2, Dobson, N. C.
ELDER ELBERT L. HUNTER ..... Assistant Clerk
Rt. 1, Box 183, Mt. Airy, N. C.

The Primitive Baptist Publishing House
Elon College, North Carolina

Proceedings

OF THE ONE HUNDRED TWENTY-NINTH ANNUAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT ROCK HOUSE IN STOKES COUNTY, NORTH CAROLINA, JULY 7, 8, AND 9, 1961.

Services were introduced with song and prayer by Elder Teddy Ball of Mates Creek Association.

The Introductory Sermon was preached by Elder James F. Hill, Moderator of Fisher's River Association; text Eph. 1:1-10. After intermission gathered in the church house for Association work, and after song and prayer by Elder Edd Douglas, Moderator of Mountain Association, proceeded to business as follows:

1. Called for Association letters from the different churches. The letters were read and messengers seated by move, second and vote.

2. By move, second and vote to elect the same moderator, clerk and assistant clerk.

3. Called for petitionary letters. Received none.

4. Called for correspondents from sister associations and they came forward as follows:

(a) Senter: Elder Edd Davis, Tom Severt, Millard Davis, and June Walters.

(b) Roaring River: Elder C. D. Hall, John Choate and Deacon W. C. Hall.

(c) St. Clair's Bottom: Deacon Vernie Heath.

(d) Washington: Elders M. M. Edwards, Henry Vires, Otis Fields, M. K. Cook, and Hadley Edwards.

(e) Mountain: Elders Edd Douglass, Walter Evans, and Deacon Raymond Nichols.

(f) Mates Creek: Elder Fonso Justice.

(g) United Primitive Baptist Asso. of Va.: Elder Allen Easter, and Deacon Posey Marshall.

(h) Piney Grove: Elders Bell Tucker, Harry Bowman, Deacons Roy Hall and S. O. Shelton.

(i) Mt. Zion: None.

5. Called for visitors from sister associations and they came forward as follows:

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(a) Senter: Eddie Lyle.

(b) Roaring River: None.

(c) St. Clair's Bottom: A. J. Arrington.

(d) Washington: Elders A. R. Singleton and M. C. Miller.

(e) Mountain: Elder Coy Roberts, Lon M. Reeves and G. L. Duncan and wife.

(f) Mates Creek: Elders J. H. Blackburn, Teddy Ball and Glenn Vipperman.

(g) United Primitive Baptist Asso. of Va.: Deacon E. C. Thompson and wife, Sister Mary Branscomb, Lic. R. L. Bond, Joe Banks and wife.

(h) Piney Grove: James Sturgill and wife, Elders Joel Simmons, M. H. Vaden, and Sister Bell Tucker.

(i) Mt. Zion: Harry Sturgill, E. J. Sturgill and wife.

(j) New Liberty: Elder Allen C. Smith and wife.

6. By move, second and vote that we welcome and seat our correspondents and visitors.

7. By move, second and vote that the Moderator make all temporary committee appointments and they were appointed as follows:

(a) Committee on Arrangements: Elder Coy Sikes, Elder D. E. Wood, Deacon O. W. Sisk, Deacon Lem Holder and Deacon Coy Flippin.

(b) Committee of Finance: Deacon E. H. Taylor, Deacon T. M. Simpson.

(c) Committee to appoint correspondents to sister associations: Deacon J. M. Hunter, Deacon H. E. Johnson and Deacon Brady Pilson.

(d) Committee of Preaching: Elder H. B. Thomas, Elder J. M. Edwards, and messengers from Rock House Church.

8. On motion that the minutes of the day be read. The minute was read by the Clerk, and received by move, second and vote.

9. On motion to adjourn to meet Saturday morning at nine-thirty o'clock for Association work, and ten o'clock for the preaching service.

SATURDAY MORNING, July 8, 1961

The Association met pursuant to adjournment of yesterday, and after song and prayer by Elder Henry Vires from Washington Association, proceeded to business as follows:

1. Called the roll of messengers, and marked those that were absent.

2. Called for correspondents and visitors that were not hear on Friday and added their names to Friday's list.

3. Called for report of Committee on Arrangements and they reported as follows:

(a) We recommend that our Moderator and Clerk receive $30.00 each, and Assistant Clerk receive $20.00.

(b) We recommend that the Circular Letter written by Elder James F. Hill be printed in our minute.

(c) We recommend that the Clerk have the usual amount (1,200) copies) of our minute printed and distributed as usual.

(d) We recommend that the next Circular Letter be written by Curtis Harbour.

(e) We recommend that the next session of the Association be held with the Church at Tom's Creek.

(f) We recommend that the obituary of Elder J. G. Fulk be printed in our minute.

(g) We recommend that the Articles of Faith, Rules of Decorum, Constitution, and Covenant be printed in our minutes.

(h) We recommend a resolution of thanks to God for His wonderful blessings to usward, and to the dear brethren and sisters and kind friends for their loyal support and kindness in taking care of the Association.

(i) We recommend that we receive members by relations.

4. By move, second and vote that we receive work of the committee and discharge them.

5. Called for report of the correspondents to sister associations. Report was received by move, second and vote and excused the brethren that did not attend.

6. Called for report from committee to appoint correspondents to sister associations. They reported as follows:

(a) Senter: Deacon J. M. Hunter, Elders E. L. Hunter and Coy Hawks.

(b) St. Clair's Bottom: Elder Jesse Collins, Deacons Raymond Smith and J. H. Keaton.

(c) Washington: Elder J. M. Edwards, J. L. Williams and Edward Lawson.

(d) Mates Creek: Elder J. M. Edwards, D. E. Wood and James F. Hill.

(e) Roaring River: Brothers J. A. Marion, Curtis Harbour and Deacon O. W. Sisk.

(f) Mountain: Elder Coy Sikes, Deacons Glen Hunter and Jesse Key.

(g) Piney Grove: Deacons H. E. Johnson, W. H. Johnson and Brady Pilson.

(h) United Primitive Baptist Asso. of Va.: Elder H. B. Thomas, Deacons J. H. Keaton and W. R. Coins.

(i) Mt. Zion: Elder J. L. Williams, Deacons Coy Flippin and George White.

7. By move, second and vote that we receive the work of the committee and discharge them.

8. By move, second and vote that the Committee on Preaching be automatically discharged when they complete their work.

9. Called for report of the committee appointed to go to Abbot's Creek Association. They reported Abbott's Creek did not hold an association last year. The report was received and committee excused by move, second and vote.

10. Called for report of Finance Committee and they reported $295.75 received from the churches. By move, second and vote that we receive the report and discharge them.

11. On motion to read the minute of the day. The minute was read and received by move, second and vote, thus becoming the work of the body. Signed by Moderator and Clerk.

ELDER JAMES F. HILL, Moderator
King, N. C.
CURTIS HARBOUR, Clerk
Rt. 2, Dobson, N. C.
ELDER ELBERT HUNTER, Ass't Cl.
Rt. 1, Box 183, Mt. Airy, N. C.

12. Called on Elder Edd Davis, Moderator of Senter Association, to close the Association work with song and prayer.

13. Resolution to thanks to Cox and Needham Funeral Homes for their assistance in our Association.

14. Order of Preaching:

Friday Morning: Elder James F. Hill, Moderator of Fisher's River Association; text, Eph. 1:1-10.

Friday Afternoon: Elder Edd Priddy of Piney Grove Association; failed to get text. Elder R. L. Rogers of Piney Grove Association; failed to get text.

Saturday Morning: Elder M. K. Cook of Washington Association opened services at the stand. Elder Fonso Justice of Mates Creek Association; no special text. Elder Edd Douglas, Moderator of Mountain Association; text, Acts 10.

Saturday Afternoon: Elder Allen C. Smith, Moderator of New Liberty Association; text, Rom. 8. Elder M. M. Edwards of Washington Association, text, Isa. 5:3-7. Elder C. D. Hall, Moderator of Roaring River Association, text Prov. 14:12. Elder A. R. Singleton, Moderator of Washington Association, no special text. Services were closed with song and prayer by Elder Joel Simmons, Moderator of Piney Grove Association.

Sunday Morning: Elder M. H. Vaden of Piney Grove Association opened services with song and prayer. Elder Hadley Edwards of Washington Association; text, "What think ye of Christ?" Elder Heny Vires of Washington Association; text, John 1:1. Elder Otis Fields of Washington Association, no special text.

Sunday Afternoon: Elder Edd Davis, Moderator of Senter Association; text, Exodus 3:7-10. Elder S. S. Walker of United Primitive Baptist Association of Va., no special text. The Association was closed with song and prayer by Elder Velt Pyrtle of Piney Grove Association.

15. Financial Report:

Balance in Clerk's hands from last year -----	$177.97	
Balance tied up in histories ----------	221.00	
Collected from the church ----------	295.75	
Sold one History Book ----------	2.00	$696.72

Gave our Moderator	$ 30.00	
Gave our Clerk	30.00	
Gave our Assistant Clerk	20.00	
Gave visiting Elders	63.00	
Advance in price of printing 1960 Minutes	33.00	
Paid for printing and mailing minutes	65.00	
Tied up in Histories	221.00	
Balance in Clerk's hands	234.72	$696.72

16. CIRCULAR LETTER

Dear Brethren and Sisters of the Fisher's River Association: As I was appointed to write the Circular Letter, I desire to write something that will take our minds from the world of sorrow and contempt, to a world of peace and love. The world that the Lord promised to His people, especially the ones that walk after the Spirit and not after the flesh. This promise is to all of the houshold of faith, so then, if we claim to have this faith which was once delivered to the saints, then let us prove it by speaking truth—every man to his neighbor, and by watching over one another for good and not for trouble. We should love one another even as Christ loved us and gave Himself for us. When men brought false charges against Him (Jesus) He did not answer them a word, but went humbly to His death. This Man (Jesus) suffered many things for us; then we should forgive each other by putting the past behind us and pressing on toward the mark of the high calling of God, holding fast to the truth and keeping the peace which He left with us.

We have passed through many dark clouds. Our forefathers stood shoulder to shoulder up on the primitive foundation that was laid before them, forgetting the opinions of men, looking to the only true and wise God for all of their wisdom and help in the time of need. Proverbs 14:12, "There is a way which seemeth right unto man, but the end thereof are the ways of death." Salvation is not of the carnal works of men, but is of the Lord. Jesus is our salvation and if we have Christ in us, which is the only hope of glory.

Brethren, my hearts desire is that the old or Primitive Baptists watch over one another for good and not for trouble. There

are many things I would like to say, but there is not room for a long letter. I think that my day is getting close to sundown, where I hope to meet the children of God in the land where we shall never grow old. May God and His love and peace be with the Fisher's River Association to the end.

A brother in the hope,

James F. Hill

17. OBITUARY

ELDER JASPER GRAY FULK

Elder Jasper Gray Fulk was born near Winston-Salem in Forsyth County, N. C. March 20, 1896, the son of John William and Maria Sapp Fulk and departed this life on Feb. 5, 1961, at the age of 64 years, 10 months and 16 days.

His funeral was conducted at Stoney Creek Primitive Baptist Church on Feb. 7, 1961, by Elders Robert Rodgers, Elbert Hunter and Rev. Delmar Hodges. His body was laid to rest in the church cemetery to await the second coming of our Lord and Master, Jesus Christ, to call for the jewels of His mercy.

In early manhood he moved to Mt. Airy, N. C. and on Jan. 29, 1917 he was happily united in marriage to Miss Emma Slate who survives him, along with two sons: Robert Fulk, Walkertown, N. C., Jasper Fulk, Mt. Airy, North Carolina, a daughter Cleo of Winston-Salem, N. C. Two sons, Theodore Paul and Joseph Albert died in infancy. He also left a brother and three half sisters, S. M. Fulk, Mrs. Cephus Ingram, Mrs. John Ogburn and Mrs. Ernest Flynt, all of or near Winston-Salem, N. C.

Elder Fulk united with the church at Stewart Creek (Old Hollow) at the age of 21 and was baptized by Elder G. O. Key in August, 3rd Sunday, 1917, where he remained a faithful member until Aug., 1953, when he moved by letter to Stoney Creek Church.

After carrying for many years a heavy burden to preach the gospel, on September 16, 1933 he asked for and was granted liberty to exercise his calling; and on June 1, 1935 he was ordained to the full function of the gospel ministry. A ministry which he fulfilled by God's divine grace with a great zeal unto the end. God greatly blessed him in His divine Word and enabled him to set forth the doctrine of His electing grace very ably to the comfort of his hearers. And he was not only a believer of the word but also a doer of the same and often admonished God's children and Old Baptists in particular to walk not after the flesh but after the Spirit.

He was called to serve as Moderator at several churches, among them being Stewarts Creek, Little Vine, Abbotts Creek, Union, Boyles Chapel and Stoney Creek, where he had served since Nov., 1935. Due to declining health this was the only church he served at the time of his death. In 1957 he was chosen Assistant Moderator of Fisher's River Association, where he served ably until death.

His wonderful God given gift in preaching and singing the songs of Zion will be greatly missed in our church, our and sister associations and by his many friends of other denominations as well as those who

did not belong to any church, for he always had a hearty handshake and a kind word of welcome to all that came to his churches, regardless of their affiliation and he was much loved and respected by all who knew him.

And now as death has preyed upon his mortal body and his sweet voice is forever still in this world, we the Church at Stoney Creek bow in humble submission to God's holy will, feeling that our loss is his eternal gain and we say to Sister Fulk and her children, may God's sweet grace be upon them, filling the void left in their hearts and may we all abide in the blessed hope that we shall meet Brother Fulk again the clouds of glory on that blessed morning of the Resurrection.

Written by Elder Elbert L. Hunter by the order of Stoney Creek Church in conference this the 17th day of June, 1961.

Elders E. L. Hunter and G. W. Noonkester, Moderators
J. M. Hunter, Clerk

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18. ORDAINED MINISTERS

James F. Hill, Rt. 1, King, N. C.
J. I. Cruise, Toast, N. C.
Elbert L. Hunter, Rt. 1, Box 183, Mt. Airy, N. C.
Jesse Collins, Pilot Mountain, N. C.
D. E. Wood, Rt. 1, Low Gap, N. C.
H. B. Thomas, 125 East View St., Galax, Va.
Coy Hawks, 3959 South Dale St., Winston- Salem, N. C.
J. M. Edwards, Rt. 1, Dobson, N. C.
Coy Sikes, Rt. 1, Low Gap, N. C.
J. L. Williams, 975 Pacific Dr., Winston-Salem, N. C.
Claude Hutchens, Rt. 1, Elkin, N. C.
Edward Lawson, Rt. 3, Mt. Airy, N. C.
G. W. Noonkester, Ararat, Va.

19. LICENTIATES

Clifton Tucker, King, N. C.
Issac Gibbons, Rt. 3, Winston-Salem, N. C.
W. E. Thomas, Galax, Va.

20. CHURCHES AND THEIR PASTORS

Ararat (C. H.): Elder James F. Hill
Boyles Chapel—Elder J. F. Hill
Chestnut Grove—Elder H. B. Thomas, J. I. Cruise
Deep Creek—Jesse Collins
Hogan's Creek—Elder Jesse Collins.
Liberty: Elder H. B. Thomas
Little Vine—Elders J. M. Edwards, Edward Lawson
Mitchell's River—Elders D. E. Wood, Coy Sikes
Mulberry: Elders J. M. Edwards and W. C. Hawks
Pilot Mountain—Elder Jesse Collins, Edward Lawson
Pleasant Grove—Elder C. D. Hall
Rock House: Elder Fletcher Beasley
Sandy Ridge: Elders Coy Sikes, J. I. Cruise
Stoney Creek—Elders E. L. Hunter, G. W. Noonkester

Tom's Creek: Elder R. L. Rodgers
Union: Elders R. L. Rodgers and E. L. Hunter
Volunteer: Elder Sam Adkins
Zion Hill—Elders D. E. Wood, H. B. Thomas
Mountain View: Elders G. W. Noonkester, E. L. Hunter

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C.	35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C.	60
Chestnut Grove—G. P. Lyons, 903 Banner St. Mt. Airy, N. C.	80
Deep Creek—Mrs. Eunice Key, Siloam, N. C.	40
Liberty: Curtis Harbour, Rt. 2, Dobson, N. C.	30
Little Vine—S. R. Gillespie, Dobson, N. C.	100
Mitchel's River—Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C.	30
Mulberry—George White, Rt. 1, Elkin, N. C.	30
Pilot Mountain—Walter P. Griffin, Box 177, Pilot Mtn., N. C.	30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C.	35
Rock House: W. R. Coins, Westfield, N. C.	50
Sandy Ridge—A. M. Hawks, Rt. 5, Box 277, Mt. Airy, N. C.	55
Stoney Creek—J. M. Hunter, Rt. 1, Mt. Airy, N. C.	70
Tom's Creek: L. L. Love, Rt. 2, Pilot Mountain, N. C.	85
Union—Carroll F. Gardner, Box 267, Dobson, N. C.	85
Volunteer: O. W. Sisk, King, N. C.	75
Zion Hill—Vestal Jones, Rt. 5, Box 368, Mt. Airy, N. C.	35
Mountain View: Nannie Bell Eaton, Ararat, Virginia	20
Hogan's Creek: Carlton Fulk, Rt. 1, Siloam, N. C.	25

ASSOCIATION MAILING LIST

Mountain: Lon M. M. Reeves, Sparta, N. C.	25
Mates Creek—Stearl Hatfield, McCarr, Ky.	30
Roaring River: John D. Hall, 278 South St., Elkin, N. C.	15
St. Clair's Bottom: Quentin P. Dancy, Chilhowie, Va.	15
Senter: Earl W. Severt, West Jefferson, N. C.	15
Washington: Elder L. S. Street, Grundy, Va.	30
United P. B. Association of Va. Elder E. S. Salmons, Floyd, Va.	15
Abbott's Creek: Reid L. Blevins, Rt. 7, Box 547, Salisbury, N. C.	15
Indian Creek: J. R. Lilly, Bx 136, Hinton, W. Va.	15
Piney Grove: S. O. Shelton, Francisco, N. C.	15
Curtis Harbour, Association Clerk	35
	1195

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.

2. The moderator and clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall arise from his

seat and address the moderator.

4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.

6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.

7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.

8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the association shall address another in any other appellation than that of brother.

10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our

true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

STATISTICAL TABLE

CHURCHES		MESSENGERS	Communion Mo.	Sun. of Meeting	Ordained Mins.	Lic. Ministers	Rec'd by Baptism	Rec'd by Letter	Restored to Fel.	Dis'd by Letter	Excluded	Deceased	Total Membership	Contribution
Tom's Creek	1944	L. L. Love, Y. W. Simmons, Elmer Hunter	June	2	....	....	1	....	....	....	....	1	65	$34.00
Zion Hill	1945	Bros. H. J. Hill, Benny Snow, Eld. D. E. Wood	July	3	2	1	....	....	....	....	....	2	21	16.25
Chestnut Grove	1946	Eld. H. B. Thomas, Alex Edward, G. P. Lyons	Aug.	4	....	....	1	....	....	....	....	....	54	7.50
Boyles Chapel	1947	Lem Holder, E. H. Taylor, Reid Moorefield	May	1	1	....	1	....	1	....	1	....	57	15.25
Sandy Ridge	1948	P. L. Hawks, Cleaver Hawks, Garnett Easter	Aug.	3	....	....	....	....	....	....	1	....	59	18.00
Ararat	1949	J. E. Simmons, Otis Rogers, W. F. Rogers	May	2	....	....	....	....	....	....	....	2	23	10.00
Liberty	1950	Brady Pilson, J. A. Marion, J. E. Poindexter	Sept.	1	....	....	....	....	....	....	....	1	24	15.50
Volunteer	1951	O. W. Sisk, Issac Gibbons, Ausburn Joyce	June	4	....	2	2	....	....	....	....	1	63	22.50
Stoney Creek	1952	W. C. Hiatt, Eld. E. L. Hunter, J. M. Hunter	June	3	2	....	....	....	....	....	....	3	51	25.00
Hogan's Creek	1953	Sis. Elah Fulk, Carlton Fulk, Willie McKinney	Aug.	3	....	....	....	....	....	....	....	1	9	10.00
Pilot Mountain	1954	Bros. Dee Sams, Elis Gordon, M. W. Pruit	Aug.	1	1	....	1	....	....	....	....	....	26	10.00
Mitchell's River	1955	Eld. Coy Sikes, Sisters Elizabeth & Fannie Southard	July	4	....	....	2	....	....	....	....	....	13	8.00
Mulberry	1956	Eld. Coy Hawks, G. W. White, Elbert Slauter	Aug.	1	1	....	....	....	....	....	....	3	22	11.00
Union	1957	Carroll Gardner, Tyre Simpson, M. C. Gardner	July	4	....	....	1	....	....	....	....	3	60	22.00
Little Vine	1958	Eld. J. M. Edwards, Walter Nichols, Willie Branch	Aug.	2	5	....	2	....	....	....	....	....	107	13.75
Pleasant Grove	1959	H. E. Johnson, J. W. Spencer, W. H. Johnson	June	3	....	....	2	....	....	....	....	4	23	25.00
Mountain View		Eld. G. W. Noonkester, Sisters N. Eaton, L. Boye	Sept.	4	1	....	1	....	....	....	....	....	30	9.00
Deep Creek	1960	Coy Flippin, Roby Murphy, Jesse Key	June	2	....	....	....	....	....	....	....	1	20	10.00
Rock House	1961	W. R. Coins, J. H. Keaton, Edgar Lawson	Sept.	2	....	....	....	....	1	....	....	1	37	13.00
		Totals			13	3	14	....	2	....	2	23	764	295.75

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Minutes

OF

A Special Session

OF THE

Fisher's River

Primitive Baptist Association

HELD WITH

Little Vine Church

SURRY COUNTY, NORTH CAROLINA

FRIDAY, DECEMBER 22,

1961

OFFICERS

ELDER JAMES F. HILL - Moderator, King, N. C.

CURTIS HARBOUR - Clerk, Route 2, Dobson, N. C.

ELDER ELBERT L. HUNTER ..... Assistant Clerk
Rt. 1, Box 183, Mt. Airy, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
Elon College, North Carolina

Proceedings

OF A SPECIAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT LITTLE VINE IN SURRY COUNTY, N. C. ON FRIDAY, DECEMBER 22, 1961.

Services were introduced with song and prayer by Elder Joel Simmons, Moderator of Piney Grove Association. Introductory sermon was preached by Elder James F. Hill, Moderator of Fisher's River Association. After intermission association work was opened with song and prayer by Elder C. D. Hall, Moderator of Roaring River Association.

1. Called for Association letters from the different churches. The letters were read and messengers seated by move, second and vote.

2. The messengers were as follows:

CHURCHES: MESSENGERS

Tom's Creek—L. L. Love, Glenn Hunter, Y. W. Simmons.
Zion Hill—H. J. Hill, Elder D. E. Wood, Elvin Hawks.
Chestnut Grove: Eld. H. B. Thomas, Alex Edwards, G. P. Lyons.
Boyles Chapel—E. H. Taylor, Reid Moorefield, Watson Mabe.
Sandy Ridge—Garnett Easter, Lester Hawks, Cleaver Hawks.
Ararat (C. H.)—J. E. Simmons, Otis Rodgers, Shernan Shelton.
Liberty—Brady Pilson, J. A. Marion, Curtis Harbour.
Volunteer—O. W. Sisk, Raymond Smith, Arnold Fulk.
Stoney Creek—Ed Smith, Deacon J. M. Hunter, W. C. Hiatt.
Hogan's Creek—Monroe Marion, Carlton Fulk, Elah Fulk.
Pilot Mountain—Dee Sams, Elis Gordon, M. W. Pruitt.
Mitchell's River—Sisters Elizabeth Southard, Ora Norman, Fannie Southard.
Mulberry—Etta Dawran, Elder Coy Hawks, Elbert Slawter.
Union—Tyre Simpson, Carroll Gardner, Carl Simpson.
Little Vine—Elders Coy Sikes, J. M. Edwards, Deacon W. A. Nichols.
Pleasant Grove—H. E. Johnson, W. H. Johnson, Sister Flora Long.
Deep Creek—Roby Murphy, Coy Flippin, Roy Poindexter.
Mountain View—Elder G. W. Noonkester, Brother E. E. Boyd,

Deacon Euell Goins.

Rock House—W. R. Coins, J. H. Keaton, Reid Jones.

3. Reason for calling the special session of the Association was outlined by Elder James F. Hill, our Moderator.

4. By move, second and unanimous vote that we the Fisher's River Primitive Baptist Association withdraw correspondence from the Mountain Association and The United Primitive Baptist Association of Virginia, and all who affiliate with them due to the fact that they have been and are preaching with churches, groups, factions and ministers which have long since been declared disorderly by ours and corresponding Associations.

5. By move, second and vote that we recognize all churches that have shown by their practice that they didn't want to go with the disorder of the Mountain Association and The United Primitive Baptist Association of Virginia, and therefore stand for orthodox doctrine and practice.

6. By move, second and vote that we appoint a committee to inquire into the charges brought against Mates Creek Association by Washington Association, also the charges brought against Washington Association by Mates Creek Association, and the charges Roaring River Association brought against Mates Creek Association. The committee appointed was as follows: Elders J. M. Edwards, Coy Sikes, Deacon O. W. Sisk, Brethren Carroll Gardner and Curtis Harbour.

7. By move, second and vote that the Clerk have 900 minutes printed. One for each member of Fisher's River Association and one for each church in corresponding associations.

8. Collected from the churches, $49.75.

9. On motion to read the minutes of the day. The minutes of the day were read and received by move, second and vote, thus becoming the work of the body. Signed by Moderator and Clerks.

ELDER JAMES F. HILL, Moderator
King, N. C.
CURTIS HARBOUR, Clerk
Rt. 2, Dobson, N. C.
ELDER ELBERT HUNTER, Ass't Clerk
Rt. 1, Box 183, Mt. Airy, N. C.

10. Called on Elder R. L. Rogers of Piney Grove Association to close the association work with song and prayer.

DISTRIBUTION OF MINUTES

Ararat (C. H.): J. E. Simmons, Rt. 1, Pilot Mountain, N. C. 23
Boyles Chapel: E. H. Taylor, Rt. 2, Germantown, N. C. 58
Chestnut Grove: G. P. Lyons, 903 Banner St., Mt. Airy, N. C. 54
Deep Creek: Mrs. Eunice Key, Siloam, N. C. 20
Liberty: Curtis Harbour, Rt. 2, Dobson, N. C. 24
Little Vine: George White, Rt. 1, Elkin, N. C. 108
Mitchell's River: Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. 13
Mulberry: Elbert Slawter, Rt. 1, State Road, N. C. 23
Pilot Mountain: Walter P. Griffin, Box 177, Pilot Mountain, N. C. 25
Pleasant Grove: H. E. Johnson, Box 65, East Bend, N. C. 23
Rock House: W. R. Coins, Westfield, N. C. 37
Sandy Ridge: A. M. Hawks, Rt. 5, Box 277, Mt. Airy, N. C. 61
Stoney Creek: J. M. Hunter, Rt. 1, Mt. Airy, N. C. 51
Tom's Creek: L. L. Love, Rt. 2, Pilont Mountain, N. C. 85
Union: Carroll Gardner, Box 267, Dobson, N. C. 63
Volunteer: O. W. Sisk, King, N. C. 75
Zion Hill: Vestal Jones, Rt. 5, Box 368, Mt. Airy, N. C. 21
Mountain View: Nannie Bell Eaton, Ararat, Virginia 20
Hogan's Creek: Carlton Fulk, Rt. 1, Siloam, N. C. 8

ASSOCIATION MAILING LIST

Mountain: Lon M. M. Reeves, Sparta, N. C. 15
Mates Creek: Stearl Hatfield, McCarr, Ky. 12
Roaring River: John D. Hall, 278 South St., Elkin, N. C. 6
St. Clair's Bottom: Quentin P. Dancy, Chilhowie, Va. 5
Senter: Earl W. Severt, West Jefferson, N. C. 10
Washington: Elder L. S. Street, Grundy, Va. 20
United P. B. Association of Va.: Elder E. S. Salmons, Floyd, Va. 10
Indian Creek: J. R. Lilly, Box 136, Hinton, West Va. 11
Piney Grove: S. O. Shelton, Francisco, N. C. 10
Curtis Harbour, Association Clerk, Rt. 2, Dobson, N. C. 9
Total 900

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Minutes

OF THE

One Hundred Thirtieth

Annual Session

OF THE

Fisher's River

Primitive Baptist Association

HELD WITH

Tom's Creek Church

SURRY COUNTY, NORTH CAROLINA
FRIDAY, SATURDAY, AND SUNDAY,
JULY 6, 7, 8,

1962

Next session convenes with Zion Hill Church, located 3 miles north of Pine Ridge off highway 89 in Surry County, North Carolina, Friday before the second Sunday in July, 1963.

OFFICERS

ELDER JAMES F. HILL - Moderator ..... King, N. C.
CURTIS HARBOUR - Clerk ..... Rt. 2, Dobson, N. C.
ELDER ELBERT L. HUNTER ..... Assistant Clerk
Rt. 1, Box 183, Mount Airy, N. C.

The Primitive Baptist Publishing House
Elon College, North Carolina

Proceedings

OF THE ONE HUNDRED THIRTIETH ANNUAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT TOM'S CREEK IN SURRY COUNTY, NORTH CAROLINA, JULY 6, 7, AND 8, 1962.

Services were introduced with song and prayer by Elder Bell Tucker from Piney Grove Association.

The Introductory Sermon was preached by Elder Elbert Hunter of Fisher's River Association; text Deut. 32:1. Followed by Lic. R. L. Bond of Snake Creek Church, no special text. After intermission gathered in the church house for Association work, and after song and prayer by Elder Martin Edwards of Washington Association, proceeded to business as follows:

1. Called for Association letters from the different churches. The letters were read and messengers seated by move, second and vote.

2. By move, second and vote to elect the same Moderator, Clerk and Assistant Clerk.

3. Called for petitionary letters. Received none.

4. Called for correspondents from sister associations and they came forward as follows:

(a) Senter: Deacon Tom Severt, Jim Walters.

(b) Roaring River: Deacon W. C. Hall, Elder C. D. Hall, and Carl Francis.

(c) St. Clair's Bottom: Deacon Vernie Heath, H. A. Arrington, and Deacon Delmar Heath.

(d) Washington: Elders Martin Edwards, Raleigh Compton, Lester Barker.

(e) Piney Grove: Elder Bell Tucker, Deacon Robert Joyce, Walter Hodges.

(f) Mt. Zion: None.

(g) Mates Creek: Elder Fonso Justice.

5. Called for visitors from sister associations and they came forward as follows:

(a) Senter: Eddie Lyal.

(b) Roaring River: Brother John Holloway.

(c) St. Clair's Bottom: Sister C. R. Dancy, and Sister Delmar Heath.

(d) Washington: Grady Sikes,and Deacon Carlos Jackson.

(e) Mates Creek: None.

(f) Piney Grove: Deacon Russell Martin, Elder H. M. Bowman, Deacon S. O. Shelton, Elder Edd Priddy and wife, Elder Grover Goins, James Sturgill and wife, Elder R. L. Rodgers and wife, Deacon Roy Hall and wife, and Deacon Fred Slate and wife.

(g) Mt. Zion: None.

6. By move, second and vote that we welcome and seat our correspondents and visitors.

7. By move, second and vote that the committee appointed at our special session to visit Mates Creek, Washington and Roaring River Associations make their report to the committee on arrangements.

8. By move, second and vote that the Moderator make all temporary committee appointments and they were appointed as follows:

(a) Committee on Arrangements: Deacon Raymond Smith, Brother J. A. Marion, Brother Carroll Gardner, Elder Jesse Collins, and Deacon O. W. Sisk.

(b) Committee on Finance: Deacons T. M. Simpson and Ernest Simmons.

(c) Committee on Preaching: Elder H. B. Thomas, Deacon Brady Pilson and the messengers from this church, Tom's Creek.

(d) Committee to appoint correspondents to sister associations: Deacon J. H. Keaton and Elder D. E. Wood.

9. On motion that the minutes of the day be read. The minute was read by the Clerk, and received by move, second and vote.

10. On motion to adjourn to meet Saturday mornnig at nine-thirty o'clock for Asseciation work, and ten o'clock for the preaching service.

SATURDAY MORNING, July 7, 1962

The association met pursuant to adjournment of yesterday. and after song and prayer by Elder Raleigh Compton from Washington Association, proceeded to business as follows:

1. Called the roll of messengers, and marked those that were absent.

2. Called for correspondents and visitors that were not here on Friday and added their names to Friday's list.

3. By move, second and vote to give Brother Frank Stone an opportunity to speak.

4. By motion that we recind or repeal item (4) of the December Special Session of the association. The motion was defeated and the minority asked that it be made unanimous.

5. Called for report of Committee on Arrangements and they reported as follows:

(a) We recommend that we withdraw correspondence from Mates Creek Association.

The committee appointed at our December 1961 Special Session, having investigated the dispute existing between Mates Creek Association and Washington Association; and having reported that Mates Creek Association has proclaimed and is advocating unsound doctrine regarding the new birth: (in substance) "that the flesh is perfected in regeneration" or stated otherwise, "that the whole man is born again"; and that Washington Association has not departed from sound doctrine and practice; and Washington Association has admonished and labored with Mates Creek Association with regard to no avail.

Resolved, that the Fisher's River Association withdraw correspondence from Mates Creek Association;

Resolved further, that the Mates Creek Association repudiate this unorthodox doctrine and practice and earnestly endeavor and strive toward reconciliation with our corresponding so that we may again prosper in peace and fellowship.

(b) We recommend that the Fisher's River Association appoint a committee to inquire into the charges brought by Piney Grove Association and Roaring River Association against Senter Association, to wit: the Senter Association is affiliating with the disorder of the Mountain Association and with the disorderly Wilson faction which is in correspondence with the Mountain Association.

(c) We recommend that our Moderator and Clerk receive $30.00 each, and Assistant Clerk receive $20.00.

(d) We recommend that the Circular Letter written by Curtis Harbour be printed in our minute.

(e) We recommend that the Clerk have the usual amount (1,200) copies of our minute printed and distributed as usual.

(f) We recommend that the obituary of Elder Matt Edwards be printed in our minute.

(g) We recommend that the next session of the Association be held with the church of Zion Hill.

(h) We recommend that the Articles of Faith, Rules of Decorum, Constitution, and Covenant be printed in our minute.

(i) We recommend that the next Circular Letter be written by Deacon O. W. Sisk.

(j) We recommend a resolution of thanks to God for His wonderful blessings to usward, and to the dear brethren and sisters and kind friends for their loyal support and kindness in taking care of the Association.

6. By move, second and vote that we receive work of the committee and discharge them.

7. Called for report of the correspondents to sister associations. Report was received by move, second and vote and excused the brethren that did not attend.

8. Called for report from committee to appoint correspondents to sister associations. They reported as follows:

(a) Senter: Elder D. E. Wood, Deacons Raymond Smith and E. H. Taylor.

(b) Roaring River: Elder Coy Sikes, Brother J. A. Marion and Brother Carl Simpson.

(c) St. Clair's Bottom: Elder Elbert Hunter, Deacons Brady Pilson and H. J. Hill.

(d) Washington: Elders James Hill, Jesse Collins, and Brother Carroll Gardner.

(e) Piney Grove: Deacons Y. W. Simmons, J. H. Keaton and Brother Curtis Harbour.

(f) Mt. Zion: Elders Edward Lawson, Coy Hawks and Deacon H. E. Johnson.

9. By move, second and vote that we receive the work of the committee and discharge them.

10. By move, second and vote a committee composed of Elder Jesse Collins, Deacon H. J. Hill and Brother Carroll Gardner visit Senter Association to inquire into the charges made against

her (Senter Association) by Piney Grove Association and Roaring River Association.

11. On motion the Committee on Preaching be automatically discharged when they complete their work.

12. Called for report of Finance Committee and they reported $259.25 received from the churches. The report was received and the committee discharged by move, second and vote.

13. On motion the minute of the day be read. The minute was read and received by move, second and vote; thus becoming the work of the body. Signed by Moderator and Clerk.

ELDER JAMES F. HILL, Moderator
King, North Carolina
CURTIS HARBOUR, Clerk
Rt. 2, Dobson, N. C.
ELDER ELBERT HUNTER, Ass't Clerk
Rt. 1, Box 183, Mt. Airy, N. C.

14. On motion to adjourn to meet next year with the church at Zion Hill.

15. Called on Elder Edward Lawson of Fisher's River Association to close the association work with song and prayer.

16. Order of preaching:

Friday Morning: Elder Elbert Hunter of Fisher's River Association; text Deut. 32:1. Lic. R. L. Bonds, no special text.

Friday Afternoon: Elder Weldon Joyce of Piney Grove Association, failed to get text. Elder Thaxter Gammons, failed to get text. Elder M. H. Vaden of Piney Grove Association, failed to get text. Elder Willie Martin from Cedar Falls Church, failed to get text. Elder J. W. Tuttle from Clear Springs Church, failed to get text. Services were closed with song and prayer by Elder M. H. Vaden.

Saturday Morning: Elder Bell Tucker of Piney Grove Association; failed to get text. Elder Edd Priddy of Piney Grove Association, failed to get text.

Saturday Afternoon in the house: Elder C. D. Hall, Moderator of Roaring River Association; text, "Unto us a child is born, unto us a Son is given." Elder Martin Edwards of Washington Association; text, Romans 5:8. Elder Lester Barker of Washington Associaion, no special text.

Saturday Afternoon in the stand: Elder Leu Wilkins, text, "What meaneth then the bleating of the sheep and bleating of these lambs." Lic. Isaac Gibbons of Fisher's River Association, no special text. Elder D. E. Wood closed the services with song and prayer.

Sunday Morning: Elder Fletcher Beasley from Big Creek Church opened services with song and prayer. Elder R. L. Rogers from Piney Grove Association, text, second Peter 3:8. Elder Raleigh Compton from Washington, text, "In hope of eternal life."

Sunday Evening: Elder Jim Beasley from Big Creek Church, text, "In my flesh dwells no good thing." Elder James F. Hill, Moderator of Fisher's River Association, no special text. The Association was closed with song and prayer by Elder Coy Sikes of Fisher's River Association.

17. Financial Report:

Balance in Clerk's hands from last year	$234.72	
Balance tied up in histories	211.00	
Collected from churches	259.25	
Collected from churches at special session	49.75	
Sold five history books	10.00	$764.72
Gave our Moderator	$ 30.00	
Gave our Clerk	30.00	
Gave our Assistant Clerk	20.00	
Gave visiting Elders	66.00	
Advance in price of printing minutes	33.00	
Paid for printing and mailing minutes	98.00	
Balance tied up in histories	211.00	
Printing Minute of Special Session	24.00	
Balance left in Clerk's hands	252.72	$764.72

18. CIRCULAR LETTER

Dear Brethren and Sisters of the Fisher's River Association:

Being appointed to write the Circular Letter, I will try feeling so little and unworthy to write to so great a people which I feel like I have been made to love. I feel like God's people who have had His love revealed in them in the pardoning of their sins are the most wonderful people on earth and when they are blessed to worship Him in spirit they are all in one mind and their fears are driven away, but when they are in the carnal mind, they get in doubts and fears and are sometimes led astray.

Jesus said take up thy cross and follow me. I believe when

they are blessed to worship Him in spirit and in truth (the only way man can worship God) there is no cross to bear. The carnal mind is enmity against God, and it is the duty of every regenerated child of God to walk honestly, soberly and upright as near as possible while traveling through this low ground of sin and sorrow.

It looks like there is lots of confusion and divisions among the Primitive Baptists today. I would like to see the day when they could all get together and follow in the old paths laid down by the old fathers of Israel which have long since departed from this life.

A brother in the hope,

—Curtis Harbour

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19. **OBITUARY**

ELDER JOHN MATTISON (MATT) EDWARDS

Elder John Mattison (Matt) Edwards was born in Carroll County, Virginia, September 15, 1905, the son of Christopher and Sarah Smith Edwards. He departed this life on March 20, 1962, making his stay on earth fifty-six years, six months and five days.

On September 9, 1925, he was married to Ethel Odessa Edwards and to this union were born five children; one son, Odell of Hillsville, Virginia, and four daughters: Mrs. Ruby Sumner of Hillsville, Virginia; Mrs. Frances Holyfield, Mrs. Laura Doby, and Mrs. Betty Wright, all of Dobson, North Carolina.

He joined the Primitive Baptist Church at Crooked Creek in the New River Association in November, 1936 and was liberated to exercise his gift in 1938. On October 7, 1939, he was ordained to the full function of the gospel ministry.

He moved near Dobson in 1948 and moved his membership to the church at Little Vine, remaining a faithful member and pastor until death.

He served Mount Lebanon, Locust Grove, Pleasant Ridge, Mulberry, Fairview and Little Vine churches during his ministry. He baptized a great number of people and traveled thousands of miles serving God's children. His loss is felt by thousands.

His funeral was held at his home church, Little Vine, by Elder Jesse Williams, Brother Willie Branch and Elder Edward Lawson in the presence of a large congregation who came to mourn his departure.

Sister Edwards has lost a loving husband, his children a kind father and the Church a father in Israel; and yet we say, "Sleep on 'till the morning of the resurrection and then awaken unto the glory prepared for you from the foundation of the world!"

This done by order of Little Vine Church in conference Saturday, June 9, 1962.

—Elder Edward Lawson; Elder Coy Sikes

ORDAINED MINISTERS

James F. Hill, Rt. 1, King, N. C.
J. I. Cruise, 312 Madison Dr., Mt. Airy, N. C.
Elbert L. Hunter, Rt. 1, Box 183, Mt. Airy, N. C.
Jesse Collins, Pilot Mountain, N. C.
D. E. Wood, Rt. 1, Low Gap, N. C.
H. B. Thomas, 125 East View St., Galax, Va.
Coy Hawks, 3959 South Dale St., Winston- Salem, N. C.
Coy Sikes, Rt. 1, Low Gap, N. C.
J. L. Williams, 975 Pacific Dr., Winston-Salem, N. C.
Claude Hutchens, Rt. 1, Elkin, N. C.
Edward Lawson, Rt. 3, Mt. Airy, N. C.
G. W. Noonkester, Ararat, Va.

LICENTIATES

Willie Branch, Rt. 1, Elkin, N. C.
Coy Stewart, 705 Cole St., Thomasville, N. C.
J. A. Marion, Ararat, N. C.
W. E. Thomas, Galax, Va.
Clifton Tucker, Rt. 2, Pilot Mountain, N. C.
Isaac Gibbons, Rt. 2, Pinnacle, N. C.

CHURCHES AND THEIR PASTORS

Ararat (C. H.): Elder James F. Hill
Boyles Chapel—Elder J. F. Hill
Chestnut Grove—Elder H. B. Thomas, J. I. Cruise
Deep Creek—Jesse Collins
Hogan's Creek—Elder Jesse Collins.
Liberty: Elder H. B. Thomas
Little Vine—Elders Coy Sikes, Edward Lawson
Mitchell's River—Elders D. E. Wood, Coy Sikes
Mulberry: Elders W. C. Hawks, J. L. Williams
Pilot Mountain—Elder Jesse Collins, Edward Lawson
Pleasant Grove—Elder C. D. Hall
Rock House: Elder Fletcher Beasley
Sandy Ridge: Elders Coy Sikes, J. I. Cruise
Stoney Creek—Elders E. L. Hunter, G. W. Noonkester
Tom's Creek: Elder R. L. Rodgers
Union: Elders R. L. Rodgers and E. L. Hunter
Volunteer: Elder Sam Adkins
Zion Hill—Elders D. E. Wood, H. B. Thomas
Mountain View: Elders G. W. Noonkester, E. L. Hunter

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C. 35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C. .. 60
Chestnut Grove—G. P. Lyons, 903 Banner St. Mt. Airy, N. C. .. 80
Deep Creek—Mrs. Eunice Key, Siloam, N. C. 40
Liberty: Curtis Harbour, Rt. 2, Dobson, N. C. 30
Little Vine—Geo. White, Rt. 1, Elkin, N. C. 100
Mitchel's River—Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. .. 30
Mulberry—Elbert Slawter, State Road, N. C. 30
Pilot Mountain—Walter P. Griffin, Box 177, Pilot Mtn., N. C. 30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C. .. 35
Rock House: W. R. Coins, Westfield, N. C. 50
Sandy Ridge—A. M. Hawks, Rt. 5, Box 277, Mt. Airy, N. C. .. 55
Stoney Creek—J. M. Hunter, Rt. 1, Mt. Airy, N. C. 70
Tom's Creek: L. L. Love, Rt. 2, Pilot Mountain, N. C. 85

Union—Carroll F. Gardner, Box 267, Dobson, N. C. 85
Volunteer: O. W. Sisk, King, N. C. 75
Zion Hill—Vestal Jones, Rt. 5, Box 368, Mt. Airy, N. C. 35
Mountain View: Nannie Bell Eaton, Ararat, Virginia 20
Hogan's Creek: Carlton Fulk, Rt. 1, Siloam, N. C. 25

ASSOCIATION MAILING LIST

Roaring River: John D. Hall, 278 South St., Elkin, N. C. 15
St. Clair's Bottom: Quentin P. Dancy, Chilhowie, Va. 15
Senter: Earl W. Severt, West Jefferson, N. C. 15
Washington: Elder L. S. Street, Grundy, Va. 30
Mt. Zion: J. R. Lilly, Box 136, Hinton, W. Va. 15
Piney Grove: S. O. Shelton, Francisco, N. C. 25
Curtis Harbour, Association Clerk 115
1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.
XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.
XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.
2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.
3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.
4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	Last session of Association	NAMES OF CHURCH MESSENGERS	Communion Mo.	Sun. of Meeting	Ordained Mins.	Lic. Ministers	Rec'd by Relation	Rec'd by Relation	Rec'd by Letter	Restored to Fel.	Dis'd by Letter	Excluded	Deceased	Tot. Membership	Contributions
Zion Hill	1945	H. J. Hill, Eld. H. B. Thomas, Vestal Jones	July	3	2	1	....	....	....	....	....	....	....	21	$15.00
Chestnut Grove	1946	J. I. Cruise, Alex Edwards, G. P. Lyons	Aug.	4	....	....	1	....	....	....	2	....	....	53	10.00
Boyles Chapel	1947	E. H. Taylor, Elbert Kirkman, Watson Mabe	May	1	1	....	....	....	....	....	....	1	1	56	11.75
Sandy Ridge	1948	P. L. Hawks, Clever Hawks, Shade Hawks	Aug.	3	....	....	4	....	....	....	....	....	2	61	15.00
Ararat	1949	J. E. Simmons, W. T. Rogers, Otis Rogers	May	2	....	....	....	....	....	....	....	....	....	23	10.00
Liberty	1950	Brady Pilson, J. A. Marion, Curtis Harbour	Sept.	1	....	1	....	....	....	....	....	....	3	23	10.00
Volunteer	1951	O. W. Sisk, Raymond Smith, Isaac Gibbons	June	4	....	2	....	....	....	....	....	....	2	61	21.00
Stoney Creek	1952	W. C. Hiatt, Eld. E. L. Hunter, Dea. J. M. Hunter.	June	3	2	....	....	....	....	....	....	....	....	51	20.00
Hogan's Creek	1953	Carlton Fulk, Elah Fulk, Willie McKinney	Aug.	3	....	....	....	....	....	....	....	....	1	8	7.00
Pilot Mountain	1954	Dee Sams, Eld. Jesse Collins, M. W. Pruitt	Aug.	1	1	....	....	....	1	....	....	....	....	25	8.00
Mitchell's River	1955	Sis. Elizabeth Southard, Eld. C. Sikes, C. Stewart.	July	4	....	1	....	....	....	....	....	....	....	13	10.00
Mulberry	1956	Eld. Coy Hawks, E. Slawter, Sis. Etta Dameron	Aug.	1	1	....	....	....	....	....	....	....	....	22	12.00
Union	1957	Tyre Simpson, Carroll Gardner, Ray Moseley	July	4	....	....	4	....	....	....	....	1	1	62	18.50
Little Vine	1958	Eld. Edward Lawson, Walter Nichols, G.W. White.	Aug.	2	4	1	....	....	....	....	....	....	2	106	14.00
Pleasant Grove	1959	Dea. H. E. Johnson, W. H. Johnson, J..W. Spencer.	June	3	....	....	....	....	....	....	1	....	....	22	25.00
Mountain View		Eld. G. W. Noonkester, Euell Goins, Elmer Boyd.	Sept.	4	1	....	1	....	....	....	....	....	....	31	8.00
Deep Creek	1960	Coy Flippin, Jesse Key, Roy Poindexter	June	2	....	....	....	....	....	....	....	....	....	20	10.00
Rock House	1961	W. R. Coins, J. H. Keaton, Reid Jones	Sept.	2	....	....	....	....	....	....	....	....	1	36	6.50
Tom's Creek	1962	Frank Stone, Y. W. Simmons, L. L. Love	June	2	....	....	....	....	....	....	....	....	3	62	27.50
		Totals			12	6	10	....	1	....	3	2	16	756	259.25

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Minutes

OF THE

One Hundred Thirty-First

Annual Session

OF THE

Fisher's River

Primitive Baptist Association

HELD WITH

Zion Hill Church

SURRY COUNTY, NORTH CAROLINA
FRIDAY, SATURDAY, AND SUNDAY,
JULY 12, 13, 14,

1963

Next session convenes with Fellowship (Snake Creek) Church, located about 5 miles Southeast of Hillsville, Va. in Carroll County, Friday before the second Sunday in July, 1964.

OFFICERS

ELDER JAMES F. HILL - Moderator ..... King, N. C.
CURTIS HARBOUR - Clerk ..... Rt. 2, Dobson, N. C.
ELDER ELBERT L. HUNTER ..... Assistant Clerk
Rt. 1, Box 465, Mt. Airy, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
Elon College, North Carolina

Proceedings

OF THE ONE HUNDRED THIRTY-FIRST ANNUAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT ZION HILL IN SURRY COUNTY, NORTH CAROLINA, JULY 12, 13, 14, 1963.

Services were introduced with song and prayer by Elder Joel Simmons, moderator of Piney Grove Association.

The Introductory Sermon was preached by Elder James F. Hill, Moderator of Fisher's River Association; text used Eph. 1:1. Followed by Elder D. E. Wood. no special text. After intermission gathered in the church house for Association work, and after song and prayer by Elder C. D. Hall, Moderator of Roaring River Association, proceeded to business as follows:

1. Called for Association letters from the different churches. The letters were read and messengers seated by move, second and vote.

2. By move, second and vote to elect the same Moderator, Clerk and Assistant Clerk.

3. Called for petitionary letters. Received a letter from Sandy Creek Church and by move, second and vote not to seat them, but appoint a committee to inquire into their standing and report back to our next association. We also received a letter from Fellowship (Snake Creek) Church. They were seated by move, second and vote, and the messengers were given the right hand of fellowship.

Report of the committee appointed at our last session to inquire into the charge laid against the Senter Association for alleged disorder by Piney Grove Association. Reported to the Association that Senter Association affiliated with the disorder of Mates Creek Association, the Mountain Association and the United Primitive Baptist Association and other factions not recognized by the Fisher's River Association contrary to the old landmarks and orderly practice.

4. On motion that we receive the report of the committee sent to investigate Senter Association believing their report to be true that we withdraw from the disorder of Senter Association. The motion was carried by move, second and vote.

5. Called for correspondence from sister associations and they came forward as follows:

(a) Roaring River: Elder C. D. Hall, Deacon Clarence Hall, Brother J. T. Choate.

(b) Saint Clair's Bottom: Deacon Delmar Heath, Brethren Vernie Heath, Andy Arrington and Q. P. Dancy.

(c) Washington: Elders M. M. Edwards, Raleigh Compton, Robert Bostic and Henry Vires.

(d) Piney Grove: Elders Harry Bowman, M. H. Vaden, Edd Priddy and Deacon Roy Hall.

6. A motion that we withdraw correspondence from Mount Zion Association by the reason of unorthodox principles and practice and affiliating with United Primitive Baptist Association and the Mountain Association which we have already withdrawn from. The motion was carried by move, second and vote.

7. Called for visitors from sister associations and they came forward as follows:

(a) Roaring River: Elder Raleigh Joines and wife; Brother C. E. Hall, Sister C. D. Hall and Deacon Carl Francis.

(b) St. Clair's Bottom: Sisters C. R. Dancy, Blances Nunn, Mary Jane Pucket and Ellen Ausborne.

(c) Washington: Elders Andrew McGlothon, M. C. Miller and M. K. Cook.

(d) Piney Grove: Elder Joel Simmons and wife, Deacon S. O. Shelton and wife, Deacon Moir Flippin and wife, Sister Roy Hall, Lewis Flippin and wife, Sister Dovie Ramey, Elder Bell Tucker, Deacon Robert Joyce, Elder Velt Pyrtle, J. A. Sturgil and Wife.

8. By move, second and vote that we seat our correspondents and visitors.

9. By move, second and vote to appoint Deacon Howard Hill, Brother L. L. Love, Elder J. A. Marion, Brother Carroll Gardner and Elder Edward Lawson as committee to inquire into the standing of Sandy Creek Church.

10. By move, second and vote that the Moderator make all temporary committee appointments and they were appointed as follows.

(a) Committee on Arrangements: Elders Jesse Collins and

J. A. Marion, Deacons Howard Hill, Glenn Hunter and Raymond Smith.

(b) Committee on Finance: Deacons Ernest Simmons, J. H. Keaton.

(c) Committee on Preaching: Deacons George White, Brady Pilson and the messengers from Zion Hill Church.

(d) Committe to appoint correspondents to sister associations: Elder Jesse Williams and Deacon W. C. Hiatt.

11. On motion that the Minute of the day be read. The minute was read by the Clerk, and received by move, second and vote.

12. On motion to adjourn to meet Saturday morning at nine-thirty for Association work, and ten o'clock for the preaching service. The services were closed by Elder M. M. Edwards from the Washington Association.

SATURDAY MORNING, July 13, 1963

The association met pursuant to adjournment of yesterday, and after song and prayer by Elder C. D. Hall, Moderator of Roaring River Association, proceeded to business as follows:

1. Called the roll of messengers, and marked those that were absent.

2. Called for correspondents and visitors that were not here on Friday and added their names to Friday's List.

3. Called for report of Committee on Arrangements and they reported as follows:

(a) We recommend the Clerk deliver the association histories to the different churches so they might sell them. Price $2.00 per copy and return the money to the association.

(b) We recommend the Clerk and Moderator receive $30.00 each, and Assistant Clerk receive $20.00.

(c) We recommend that the Circular Letter written by Deacon O. W. Sisk be printed in our minute.

(d) We recommend that the Clerk have the usual amount (1,200) copies of our minute printed and distributed as usual.

(e) We recommend that the next session of the session of the association be held with the church at Fellowship (Snake Creek).

(f) We recommend that the Articles of Faith, Rules of Decorum, Constitution, and Covenant be printed in our minute.

(g) We recommend that the next Circular Letter be written by Elder J. A. Marion.

(h) We recommend a resolution of thanks to God for His wonderful blessings to usward, and to the dear brethren and sisters and kind friends for their loyal support and kindness in taking care of the Association.

4. By move, second and vote that we receive the report of the Committee on Arrangements.

5. Called for the report of the correspondents to sister associations. Report was received by move, second and vote, and excused the brethren that did not attend.

6. Called for report from committee to appoint correspondents to sister associations. They reported as follows:

(a) Roaring River: Elders Coy Hawks, Jesse Collins and Deacon Howard Hill.

(b) St. Clair's Bottom: Elders Edward Lawson, James Hill, Deacon Raymond Smith.

(c) Piney Grove: Elder D. E. Wood, Deacons Brady Pilson and E. H. Taylor.

(d) Washington: Elders H. B. Thomas, Elbert Hunter, and Deacon Curtis Harbour.

7. On motion the committee on preaching be automatically discharged when they complete their work. The motion was carried by move, second and vote.

8. Called for report of Finance Committee and they reported $266.50 received from the churches.

9. By move, second and vote that we receive the report of the work of the committees on Arrangements, Finance, correspondents and discharge them.

10. On motion the minutes of the day be read. The minute was read and received by move, second and vote thus becoming the work of the body. Signed by Moderator and Clerk.

ELDER JAMES F. HILL, Moderator
King, North Carloina
CURTIS HARBOUR, Clerk
Rt. 2, Dobson, N. C.
ELDER ELBERT HUNTER, Ass't Clerk
Rt. 1, Box 183, Mt. Airy, N. C.

11. On motion to adjourn to meet next year with the church at Fellowship (Snake Creek).

12. Called on Elder Raleigh Compton of Washington Association to close the Association work with song and prayer.

13. Order of preaching:

Friday Morning: Elder James F. Hill, Moderator of Fisher's River Association, text Eph. 1:1. Elder D. E. Wood, no special text.

Friday Afternoon: Elder Bell Tucker of Piney Grove Association, failed to get text. Elder M. K. Cook of Washington Association, failed to get text.

Saturday Morning: Elder Joel Simmons, Moderator of Piney Grove Association, failed to get text. Elder M. C. Miller of Washington Association, failed to get text. Elder Andrew McGlothon of Washington Association, failed to get text. Elder Robert Bostic of Washington Association, failed to get text.

Saturday Afternoon: Elder Henry Vires of Washington Association, text John 1:1. Elder Raleigh Joines of Roaring River Association, text, "Though Israel be as the sands of the sea a remnant shall be saved." Elder Raleigh Compton of Washington Association, text Solomon 1:8. Elder Velt Pyrtle of Piney Grove Association closed with song and prayer.

Sunday Morning: Elder Walden Stockner introduced services with song and prayer. Elder Weldon Joyce of Piney Grove Association, text Heb. 10:5. Elder M. M. Edwards of Washington Association, text Romans 5:1-2. Elder Lem Wilkins of Wilson Church, no special text.

Sunday Evening: Elder M. K. Cook of Washington Association, no special text. Elder Edward Lawson, text Cor. 10:1. Elder James Hill, closing remarks and song. Dismissed with prayer by Elder E. L. Hunter.

14. Financial Report:

Balance in Clerk's hands from last year ----	$252.72	
Balance tied up in histories ----------	209.00	
Collected from churches ----------	266.50	
Sold one History Book ----------	2.00	$730.22
Gave our Moderator ----------	$ 30.00	

Gave our Clerk	30.00	
Gave our Assistant Clerk	20.00	
Gave visiting Elders	73.00	
Advance in price of printing 62 minutes	2.94	
Paid for printing and mailing minutes	100.00	
Balance tied up in histories	209.00	
Balance left in Clerk's hands	265.28	$730.22

15. **CIRCULAR LETTER**

Dear Brethren and Sisters of the Fisher's River Association:

Being appointed to write the Circular Letter for this, the One Hundred and Thirty-first year, I will try to be submissive to the will of the brethren. Realizing my weakness and inability to write anything that would be of any benefit to God's dear children, unless the Great I Am guides my mind and enables me to look to the hills from whence all my help cometh. Thus, with fear and trembling, I start as an empty vessel, hoping that it will be the Lord's will to enable me to write something that will up-build and strengthen rather than tear down and destroy the fruit of the Vine. Therefore, I beseech you that ye walk worthy of the vocation whèrewith you are called, with meekness and longsuffering, forbearing one another in love.

Let us all keep the unity of the Spirit, or endeavor to do so, in the bond of peace. There is but one body and one Spirt, even as ye are called in one hope of your calling, one Lord, one faith and one baptism.

Let us fear God, the Father of ALL, and He is above all, and in us all, if we are what we hope to be— to everyone of us is given grace according to the measure of the gift of Christ. Now, my dear brethren, if we who have been brought out of nature's darkness into the marvelous light and liberty of His dear Son, and have been given a gift, be it small or large, by Jesus Himself, then, just what do we have to boast of? Why so much jealousy? Which is more cruel than the grave! Why be ye like children, tossed to and fro and carried about with every wind of doctrine, by the cunning craftiness of the slight of men wherby they lie in wait to deceive you? Why not be ye like men and stand up, preach the truth as it is in Christ Jesus, in love, without the fear of any man and let the chips fall where they may. There is only one way that leads to life here in a world of sin and folly. Jesus said, "I am the Way; I am the Truth"; "I am the Life and I am the Resurrection." Now, Jesus, being the way that leads to life, where do all the other ways lead to? And who are we following as our leader? The answer is none other than the devil and his way and all his way go into that broad way and to the distruction of God's people here in this time world. Now, put ye on the whole armor of God that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against powers that rule after the darkness of this world and against spiritual wickedness in high places. Therefore, take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand, having on the breastplate of righteousness and your feet shod with the gospel of peace. I believe that Jesus had a people reckoned as sheep and lambs and they seemed to be hungry, and needed some spiritual food. I cannot find where He told anyone to write or record some sermon and send it to them, but I find where He said, "Go feed My sheep and lambs." I also find where He said to not

neglect assembling yourselves together as the manner of some is. Brethren and sisters, both at home and abroad, if not deceived in this poor heart of mine, I have been the recipient of a few crumbs of this manna from God's bountiful hand, by the instruments of His own choosing and not by man.

Now, my good brethren and sisters, I have learned the hard way, by the things that I have suffered, by my own experience, that in my flesh dwells no good thing, not even a good thought, but I trust and hope that there is something in my very being that is of God and that enables my soul to rejoice in God, my Savior, I hope. God being a Spirit and being love, then it must be God's Spirit born in me, the hope of glory. This is the most wonderful thing that will ever take place in the heart and minds of poor sinners like I feel to be here in this life of trouble and sorrow—and not only in this life, but this hope reaches beyond the grave. Now being born of love, it behooves me and you to live our confession in a way that others may see our good works and glorify our Father in heaven to whom all honor, praise and glory belongs.

Now, Jesus laid the foundation of His laws and commands down to His disciples (followers of Him) while here on earth and said they were not grievous, and if you love Me, you will keep My commandments. When we are over-shadowed with His divine love, we will do the things that are pleasing in His sight. When not over-shadowed by this love and God's Holy Spirit, we then do the things that are not pleasing to Him and these things are what causes confusion among the churches and the members, in particular. Now, these things ought not to be (1 Cor. 12) for they cause division or "schisms" in the churches and association. Sound doctrine (God's doctrine) and practice both go together—one without the other is no good. God's works will please Him, honor Him and praise Him. All the works of man will please man and man's work always pleases the devil.

Now, a few words in regard to what I believe to be the true church of Christ, or the Church of God. We have a lot of buildings about over the land and country—some have more members enrolled than others, but all the church houses and all the members of each church do not mean the church of God. Where two or three are drawn together in Jesus' name, there you will find the true church and Jesus will be the Sovereign Head. This is a Christian Body and not just any form of religion, and it is constituted of living souls or new creatures in Christ Jesus our Lord. Man can have a religion, but man cannot be a Christian without Christ. This is the church that Christ came to redeem back to God the Father, according to the foreknowledge of God the Father, into everlasting glory by virtue of His covenant bond of electing grace and in the fullness of time He came forth as the Head of this Body. "Oh, what a precious gift and what wondrous love is this, O my soul."

My dear brethren, I hope that I have at times and places in days gone by been enabled to sit in this church and feel the presence of Jesus and His love. Brethren, I love Thy Kingdom, Lord, the House of Thine abode. I love what it takes to make peace, and I believe in the apostolic doctrine and practice. I am not ashamed to own my Lord or to defend His cause, and by the grace of God, I hope to stand for the things that are thus saith the Lord—with no fancy trimmings or sugar coating. So, help me, "Oh, Lord, for Thou has the words of eternal life." Now, may God have mercy on me a poor sinner here in a world of sorrow, trouble and temptations. Together with all confessed Old Baptists, wherever they may be, is my humble prayer, for Jesus' sake, I hope.

A poor sinner, saved by the grace of God, if saved at all.

Yours in hope of eternal life, O. W. SISK

16. **ORDAINED MINISTERS**

Coy Hawks, 3958 South Dale Ave., Winston-Salem, N. C.
Jesse Collins, Pilot Mountain, N. C.
J. A. Marion, Rt. 1, Ararat, N. C.
James F. Hill, Rt. 1, King, N. C.
Coy Sikes, Rt. 1, Low Gap, N. C.
J. L. Williams, 875 Pacific Dr., Winston-Salem, N. C.
Edward Lawson, Rt. 6, Mt. Airy, N. C.
Claude Hutchens, Rt. 1, Dobson, N. C.
H. B. Thomas, 125 East View St., Galax, Va.
D. E. Wood, Rt. 1, Low Gap, N. C.
J. I. Cruise, 312 Madison Dr., Mt. Airy, N. C.
E. L. Hunter, Rt. 1, Box 465, Mt. Airy, N. C.
Walden Stockner, Hillsville, Va.
Isaac Gibbons, Rt. 2, Pinnacle, N. C.
G. W. Noonkester, Ararat, Va.

17. **LICENTIATES**

Garnet Easter, Rt. 5, Mt. Airy, N. C.
Willie Branch, Rt. 1, Elkin, N. C.
W. C. Collins, Rt. 1, Mt. Airy, N. C.
W. E. Thomas, Galax, Va.
R. L. Bond, Barren Springs, Va.
Coy Stewart, 705 Cole St., Thomasville, N. C.

CHURCHES AND THEIR PASTORS

Ararat (C. H.): Elder James F. Hill
Boyles Chapel—Elder J. F. Hill
Chestnut Grove—Elder H. B. Thomas, J. I. Cruise
Deep Creek—Jesse Collins
Liberty: Elder H. B. Thomas
Little Vine—Elders Coy Sikes, Edward Lawson
Mitchell's River—Elders D. E. Wood, Coy Sikes
Mountain View: Elders G. W. Noonkester, E. L. Hunter
Mulberry: Elders W. C. Hawks, J. L. Williams
Pilot Mountain—Elder Jesse Collins, Edward Lawson
Pleasant Grove—Elder C. D. Hall
Rock House: Elder Fletcher Beasley
Sandy Ridge: Elders Coy Sikes, J. I. Cruise
Stoney Creek—Elders E. L. Hunter, G. W. Noonkester
Tom's Creek: Elder R. L. Rodgers
Union: Elders R. L. Rodgers and E. L. Hunter
Volunteer: Elder Sam Adkins
Fellowship (S. C.)—Elder Walden Stockner
Zion Hill—Elders D. E. Wood, H. B. Thomas
Hogan's Creek—Elder Jesse Collins.

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C.	35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C.	60
Chestnut Grove—G. P. Lyons, 903 Banner St. Mt. Airy, N. C.	80
Deep Creek—Mrs. Eunice Key, Siloam, N. C.	40
Fellowship (Snake Creek)—Virgie Stockner, Hillsville, Va.	30
Hogan's Creek: Carlton Fulk, Rt. 1, Siloam, N. C.	25
Liberty: Curtis Harbour, Rt. 2, Dobson, N. C.	30
Little Vine—Geo. White, Rt. 1, Elkin, N. C.	100
Mitchel's River—Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C.	30
Mountain View: NannieBell Eaton, Ararat, Virginia	35

Mulberry—Elbert Slawter, State Road, N. C. 30
Pilot Mountain—Walter P. Griffin, Box 177, Pilot Mtn., N. C. 30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C. 35
Rock House: W. R. Coins, Westfield, N. C. 50
Sandy Ridge—Emaline Hawks, Rt. 5, Mt. Airy, N. C. 55
Stoney Creek—J. M. Hunter, Rt. 1, Box 455, Mt. Airy, N. C. 70
Tom's Creek: L. L. Love, Rt. 2, Pilot Mountain, N. C. 85
Union—Carroll F. Gardner, Box 267, Dobson, N. C. 85
Volunteer: O. W. Sisk, King, N. C. 75
Zion Hill—Vestal Jones, Rt. 5, Box 218, Mt. Airy, N. C. 35

ASSOCIATION MAILING LIST

Roaring River: John D. Hall, 278 South St., Elkin, N. C. 15
St. Clair's Bottom: Quentin P. Dancy, Chilhowie, Va. 15
Washington: Elder L. S. Street, Grundy, Va. 30
Piney Grove: S. O. Shelton, Francisco, N. C. 25
Curtis Harbor, Association Clerk 85
1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.
XI—We believe in the resurrection of the dead, and a general judgment.
XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.
XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shal. be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.
2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.
3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	Last Session of Association	NAMES OF CHURCH MESSENGERS	Communion Mo.	Sunday of Service	Ordained Elders	Licensed Gifts	Rec'd. by Exp.	Rec'd by Relation	Rec'd by Letter	Restored to Fel.	Dis'd by Letter	Excluded	Deceased	Tot. Membership	Contributions
Fellowship (S.C.)		Eld. W. Stockner, Dea. McKinley, Goad, R.L. Bond	Aug.	2	1	1	....	....	....	....	....	....	....	22	$10.00
Chestnut Grove ..	1946	Alex Edwards, Garnett Lyons, Issa Edwards	Aug.	4	....	....	9	....	....	....	....	....	2	60	9.00
Boyles Chapel	1947	Sam Holder, Watson Mabe, E. H. Taylor	May	1	1	....	5	....	....	....	....	....	2	59	16.50
Sandy Ridge	1948	Cleaver Hawks, Lester Hawks, Garnet Easter	Aug.	3	....	1	....	....	....	....	....	....	2	59	15.00
Ararat (C. H.)	1949	J. E. Simmons, Otis Rogers, Sherman Shelton	May	2	....	....	....	....	....	....	....	....	....	23	10.00
Liberty	1950	Brady Pilson, Willie Hutchens, Eld. J. A. Marion .	Sept.	1	1	....	....	....	....	....	....	....	1	23	12.00
Volunteer	1951	Raymond Smith, O. W. Sisk, Isaac Gibbons	June	4	1	....	1	....	....	....	....	1	1	58	21.00
Stoney Creek	1952	Ed Smith, Eld. E. L. Hunter, W. C. Hiatt	June	3	2	....	2	....	....	....	....	....	1	52	20.00
Hogan's Creek	1953	Carlton Fulk, Willie McKinney, Elah Fulk	Aug.	3	....	....	....	....	....	....	....	....	....	8	5.00
Pilot Mountain ..	1954	Dea. Dee Sams, Eld. Jesse Collins, Walter Griffin	Aug.	1	1	....	....	....	....	....	....	....	3	22	10.00
Mitchell's River ..	1955	Coy Stewart, Eld. Coy Sikes, Elizabeth Southard .	July	4	....	1	....	....	....	....	....	....	....	13	10.00
Mulberry	1956	Eld. Coy Hawks, Kenneth Hawks, Elbert Slawter .	Aug.	1	1	....	1	....	....	....	....	....	....	23	14.00
Union	1957	Carl Simpson, O. B. Venable, Ray Mosley	July	4	....	....	1	....	....	....	....	....	....	63	16.50
Little Vine	1958	Eld. J. L. Williams, Geo. White, Walter Nichols .	Aug.	2	4	2	1	....	....	....	....	8	2	97	14.00
Pleasant Grove ..	1959	Deacons H.E. Johnson, W.H. Johnson, J.W. Spencer	June	3	....	....	....	....	....	....	....	1	....	22	25.00
Mountain View ..		Eld. Noonkester, Dea. E.E. Boyd, J.W. Vippermman	Sept.	4	1	....	1	....	....	....	....	....	....	35	7.00
Deep Creek	1960	Jesse Key, Roby Murphy, Roy Poindexter	June	2	....	....	....	....	....	....	....	....	2	18	10.00
Rock House	1961	W. R. Coins, J. H. Keaton, Luther Lawson	Sept.	2	....	....	1	....	....	....	....	....	1	36	9.50
Tom's Creek	1962	Aubrey Love, L. L. Love, Glenn Hunter	June	2	....	....	1	....	....	....	....	....	2	60	20.00
Zion Hill	1963	Eld. D. E. Wood, Dea. H. J. Hill, Benny Snow	July	3	2	1	1	....	....	....	....	....	2	21	12.00
		Totals		....	15	6	24	....	....	....	....	10	21	774	266.50

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Minutes

OF THE

One Hundred Thirty-Second

Annual Session

OF THE

Fisher's River

Primitive Baptist Association

HELD WITH

Fellowship

(SNAKE CREEK) CHURCH

CARROLL COUNTY, VIRGINIA
FRIDAY, SATURDAY AND SUNDAY,
JULY 10, 11, 12,

1964

Next session convenes with Chestnut Grove Church, located near Lambsburg, Va., in Carroll County, Friday before the second Sunday in July, 1965.

OFFICERS

ELDER JAMES F. HILL - Moderator, King, N. C.
CURTIS HARBOUR - Clerk, Rt. 2, Dobson, N. C.
ELDER ELBERT L. HUNTER ..... Assistant Clerk
Rt. 1, Box 465, Mt. Airy, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
Elon College, North Carolina

Proceedings

OF THE ONE HUNDRED THIRTY-SECOND ANNUAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT FELLOWSHIP (SNAKE CREEK) IN CARROLL COUNTY, VIRGINIA, JULY 10, 11, 12, 1964.

Services were introduced with song and prayer by Elder Joel Simmons, Moderator of Piney Grove Association.

The Introductory Sermon was preached by Elder Coy Sykes of Fisher's River Association; text used Matt. 6:33. After intermission gathered in the church house for Association work, and after song and prayer by Elder M. M. Edwards, Moderator of Washington Association, proceeded to business as follows:

1. Called for Association letters from the different churches. The letters were read and messengers seated by move, second, and vote.

2. By move, second, and vote to elect the same Moderator, Clerk and Assistant Clerk.

3. By move, second and vote that we refer the report of the committee appointed to inquire into the standing of Sandy Creek Church, to committee on arrangements.

4. Called for petitionary letters. There were none.

5. Called for correspondents from sister associations and they came forward as follows:

(a) Roaring River: Elder C. D. Hall, Elder Eddie Lyles, Brother C. D. Hall, Jr., Brother J. T. Choate and Deacon W. C. Hall.

(b) Saint Clair's Bottom: Deacons A. J. Arrington, Delmar Heath, W. B. Jackson, Brother Vernie Heath, and Elder Eugene Blevins.

(c) Washington: Elders M. M. Edwards, Lester Barker, Raleigh Compton, Andrew McGlothlin, Franklin Vires and Robert Bostic.

(d) Piney Grove: Deacon S. O. Shelton, Elder Joel Simmons, W. H. Bowman, Robert Joyce and Deacon Fred Slate.

6. Called for visitors from sister associations and they came forward as follows:

(a) Roaring River: Elder Raleigh Joines and Deacon Carl Francis.

(b) Saint Clair's Bottom: Sister Beale Johnson, Sister Verna Dancy, Brother and Sister W. M. Puckett, Sister Ellen Osbourne and Deacon R. N. Marshall.

(c) Washington: Deacon Robert Jackson and wife, Elder M. K. Cook, Elder Henry Vires and wife, Sister Lyda Purgin, Sister Ellen Breeding, Billy Cook, Deacon Lawrence Counts and wife, Elder M. C. Miller, Brother Joe Childress and wife, and Sister Polly Mullins.

(d) Piney Grove: Elder H. M. Bowman, Elder Nelson Stewart, Deacon Roy Hall and wife, Deacon Guy Priddy and wife, Deacon Moir Flippin and wife, Sister Verta Simmons, Sister Sturgill, Sister Trudy Hodge, Brother James Sturgill, and Brother George Flippin and wife.

7. By move, second and vote that we seat our correspondents and visitors.

8. By move, second and vote the matter of pertaining to ownership and in interest of Fisher's River Association, in the property of Albion Primitive Baptist Church be referred to the Committee on Arrrangements.

9. By move, second and vote that the Moderator make all temporary committee appointments. They were appointed as follows:

(a) Committee on Arrangements: Deacons Raymond Smith, Glenn Hunter, O. W. Sisk, Jesse Key and Elder Jesse Collins.

(b) Committee on Preaching: Elder Willie Branch, Deacon Brady Pilson and messengers from Fellowship Church (Snake Creek).

(c) Committee on Finance: Deacons J. H. Keaton, H. E. Johnson.

(d) Committee to Appoint Correspondents to Sister Associations: Brother Carroll Gardner, Deacon P. L. Hawks and Brother Sam Holder.

10. On motion that the minute of the day be read. The minute was read by the Clerk, and received by move, second and vote.

11. On motion to adjourn to meet Saturday morning at nine-thirty o'clock for association work and ten o'clock for the preaching services. The services were closed by Elder C. D. Hall of the Roaring River Association.

SATURDAY MORNING—July 11, 1964

The association met pursuant to adjournment of yesterday, and after song and prayer by Elder D. E. Wood of Fisher's River Association, proceeded to business as follows.

1. Called the roll of messengers, and marked those that were absent.

2. Called for correspondents and visitors that were not here on Friday and added their names to Friday's list.

3. By move, second and vote that we seat our correspondents and visitors.

4. Called for report of the Committee on Arrangements and they reported as follows:

(a) We recommend the Moderator and Clerk receive $30.00 each, and the Assistant Clerk $20.00.

(b) We recommend that the Circular Letter written by Elder J. A. Marion be printed in our Minutes.

(c) We recommend that the Clerk have the usual amount (1,200) copies of our minute printed and distributed as usual.

(d) We recommend that Brother Carroll Gardner write the next Circular Letter.

(e) We recommend that the next session of the Association be held with the church at Chestnut Grove.

(f) We recommend that the Articles of Faith, Rules of Decorum, Constitution and Covenant be printed in our Minutes.

(g) We recommend that the obituaries of Deacons Y. W. Simmons, Coy Flippin, E. F. Simmons and Charles L. Slawter be printed in our Minutes.

(h) We recommend the Moderator appoint a committee to investigate why Mountain View Church didn't letter up to the Association.

(i) We recommend to postpone acceptance of petitionary letter of Sandy Creek Church and assumption of affiliation with Fisher's River Primitive Baptist Association and advise the church at Sandy Creek to do the following things and report back to our association:

(1) To have Brother Mabe who left Piney Grove Church and affiliated with Sandy Creek Church to return to Piney Grove and to make reconciliation there, obtain a lawful letter

of dismission and then to return to Sandy Creek Church to present his letter for acceptance;

(2) To have such of its members who joined the church at Sandy Creek since its separation from Fisher's River Primitive Baptist Association in 1953 to be rebaptized by lawfully ordained and recognized ministers of the gospel of our faith and order;

(3) Rescind so much of the work of Sandy Creek Church as relates to the acceptance of letters of dismission as to those members who left Abbott's Creek Church and were accepted at Sandy Creek Church; declare the letters of dismission void and of no effect and accept all such members by relationship—showing that Sandy Creek Church as a lawfully constituted body has declared nonfellowship for Abbott's Creek Church and Abbott's Creek Association as of the time Sandy Creek Church became an independent body—standing for the orthodox principles, practices and doctrine of the Old Primitive Baptists with which the Fisher's River Primitive Baptist Association identifies itself.

(j) We recommend the Moderator appoint committee to ascertain legal interest and title to the property of Albion Primitive Baptist Church property and inquire into the claims being asserted by various groups in said property to report to the Moderator and Clerk in or out of session and to empower the Moderator and Clerk to take any appropriate action concerning said property pursuant to the best interests of the Association.

(k) We recommend a resolution of thanks to God for His wonderful blessings to usward, and to the dear brethren and sisters and kind friends for their loyal support and kindness in taking care of the Association.

4. The Association by move, second and vote accepted the work of the committee.

5. By move, second and vote that the Moderator appoint a committee to see why Mountain View Church did not letter up to the Association. Those appointed were Deacons Joe Banks, O. W. Sisk and Raymond Smith.

6. By move, second and vote the Moderator appointed Brother Carroll Gardner, Deacon L. L. Love and Elder Willie

Branch to ascertain legal interest and title to the property of Albion Primitive Baptist Church property.

7. Called for the report of the correspondents to sister associations. The report was received by move, second and vote, and excused those that did not attend.

8. Called for report from committee to appoint correspondents to sister associations. They reported as follows:

(a) Roaring River: Elders James Hill, Coy Sykes, D. E. Wood and Deacon Raymond Smith.

(b) Saint Clair's Bottom: Elders Edward Lawson, Jule Marion, Jesse Collins and Willie Branch.

(c) Washington: Deacons Howard Hill, O. W. Sisk, Curtis Harbour, Elders Isaac Gibbons, and Jesse Williams.

(d) Piney Grove: Elders Elbert Hunter, Bell Tucker, Deacons E. H. Taylor and Glenn Hunter.

9. Called for report of the Finance Committee. They reported $266.55 collected from the churches.

10. By move, second and vote that we receive the report of all temporary committees and discharge all except the Committee on Preaching and they will be automatically discharged when their work is finished.

11. By move, second and vote that we receive the work of the committee sent to inquire into the standing of Sandy Creek Church and discharge them.

12. We received $108.00 from the sale of Histories.

13. On motion the Minute of the day be read. The Minute was read by the Clerk and was received by move, second and vote, thus becoming the work of the body.

14. On motion to adjourn to meet next year with the church at Chestnut Grove.

15. Called on M. M. Edwards, Moderator of Washington Association, to close the Association work with song and prayer. Signed by Moderator and Clerk.

ELDER JAMES F. HILL, Moderator
King, North Carolina
CURTIS HARBOUR, Clerk
Rt. 2, Dobson, N. C.; Ph. 374-2103
ELDER ELBERT L. HUNTER, Ass't Cl.
Rt. 1, Box 465, Mt. Airy, N. C.; Ph. 786-8831

16. Order of preaching:

Friday Morning: Elder Coy Sykes, Fisher's River Association; text Matt. 6:33.

Friday Afternoon: Elder M. C. Miller, Washington Association; text Matt. 11:28. Elder Henry Vires, Washington Association; text John 5:25. Elder Elder Eugene Blevins, Saint Clair's Bottom; no special text. Jesse Williams, Fisher's River Association; no special text.

Saturday Morning: Elder Lester Barker, Washington Association, text Prov. 31:10. Elder Joel Simmons, Piney Grove Association; no special text. Elder Eddie Lyles, Roaring River Association, no special text. Elder M. K. Cook, Washington Association; no special text.

Saturday Evening: Elder Raleigh Joines, Roaring River Association; text Acts 20:29. Elder Raleigh Compton, Washington Association; no special text. Elder Sam Atkins, Piney Grove Association; no special text. Elder Andrew McGlothlin, Washington Association; no special text. Services were closed by Elder Jesse Collins.

Sunday Morning: Services were opened with song and prayer by Elder Johnny Duggins, Piney Grove Association. Elder M. M. Edwards, Washington Association; text, John 7:46. Elder Frank Vires, Washington Association; no special text.

Saturday Afternoon: Elder C. D. Hall, Roaring River Association; failed to get text. Elder Weldon Joyce, Piney Grove Association; text Jude 1:3. Elder James Hill, Fisher's River Association; failed to get text. The Association dismissed with song and prayer by Elder Edward Lawson.

17. Financial Report:

Balance in Clerk's hands from last year ----	$265.28	
Balance tied up in histories ----------	101.00	
Collected from churches ----------	266.55	
Collected from sale of histories ----------	108.00	$740.83
Gave our Moderator ----------	$ 30.00	
Gave our Clerk ----------	30.00	
Gave our Assistant Clerk ----------	20.00	
Gave visiting Elders ----------	90.00	
Advance in price of printing '63 minutes ----	9.44	

Paid for printing and mailing minutes ------	120.00	
Balance tied up in histories ----------	101.00	
Balance left in Clerk's hands ----------	340.39	$740.83

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18. **CIRCULAR LETTER**

Dear Brethren of the Fisher's River Association:

As I was appointed to write the Circular Letter to be attached to our minutes, if approved by the body, I wish to call your attention to our beloved Zion the city of our God. Who has said in the beginning was the word and the word was with God and the word was God. All things were made by Him and without Him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

Who declaring the end from the beginning and from ancient times the things that are not yet done, saying My counsel shall stand and I will do all My pleasure. Paul said in Romans 4:20-21, he (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform.

Brethren we have just one head, one God, one Father of us all. The Bride, the lamb's wife, the one who hath said, I am first and I am last, therefore, we are one family, not strangers any more, but fellow citizens of the same country, not of a strange speech; but all speaking the same thing therefore, we should not be confused too easily and we the Fisher's River Association are still adhering to the same doctrine and practice that was believed and contended for by our dear Brehren, and we believe as we have in time past heard the old fathers in Israel who are gone on say many times, the practice and discipline was as much essential as the doctrine. So then be no more children tossed to and fro and carried about with every wind of doctrine, but stand ye in the ways and see and ask for the old paths where is the good way and walk therein, and ye shall find rest for your souls.

Now Brethren, let us pray that the spirit of peace may be and remain in our midst, that we may be enabled to look each upon the other as a brother and to forgive the trespasses of others as we would have our trespasses forgiven; for here we have no continuing city, but we seek one to come that City which hath foundation; whose builder and maker is God, the one who has said in Matt. 24:35: "Heaven and earth shall pass away but My words shall not pass away." John said, blessed are the dead which die in the Lord, that they may rest from their labors and their works do follow them.

Your brother in hope of etenal life,

—J. A. Marion

DEACON Y. W. SIMMONS

Yancey W. Simmons was born in Surry County, N. C. March 24, 1887, the son of Jack and Elizabeth Adams Simmons; departed this life September 23, 1963, making his stay on earth 76 years, 5 months and 29 days.

He was happily united in marriage to Miss Vergie Crews on Dec. 25, 1906. To this union were born the following children, all of whom are left behind to mourn his passing. Mrs. Fred Mills, Mrs. Otis Durham, Mrs. Boyce Cook, Mrs. Cecil Chandler, Mrs. Billy Simmons, and a Son, Leon Simmons. Also several grandchildren and great-grandchildren and one sister, Mrs. Ida Love. His wife passed away in 1959.

Brother Simmons jointed the church at Toms Creek, May 10, 1914, and his wife joined at the water and was baptized with him. And what a gift they proved to be to the church. September 26, 1925 they were ordained Deacon and Deaconess in which capacity they served wonderfully until death. We will never forget their great love and humble affection for the Church. Always striving for peace and for the welfare of the church.

Brother Simmons was blessed to be a very successful farmer, providing well for his family and his home was always a welcome and friendly place not only for his brethren and sisters in Christ but for all his neighbors and friends.

During the great flu epedemic of World War I the roads nor weather were never too rough for Brother and Sister Simmons to go and wait upon the sick and dying. And these good deeds were continued down through the years, not for the sake of a great name but because they had such a love in their hearts for everyone.

In his passing the children have lost a good and loving Father, the community a great friend and the church a wonderful Deacon and counselor. Always filling his seat unless providentially hindered. With very few exceptions he was a messenger to our Association each year after uniting with the church.

His funeral was conducted at Toms Creek Church by Elders J. M. Vipperman and E. L. Hunter and his body laid to rest beside his wife in the Simmons family cemetery near his home to sleep that blessed sleep until that resurrection morning. Then I do believe he will hear those blissfull words, Come ye blessed of My Father and inherit the Kingdom prepared from the foundation of the world.

Written by Glenn Hunter at the request of Toms Creek Church in conference on May 9, 1964.

Elder E. L. Hunter, Moderator; L. L. Love, Clerk

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DEACON COY FLIPPIN

Deacon Coy Bonson Flippin, son of the late John and Lucy Whitaker Flippin, born April 4, 1903 and died April 12, 1964, age 61 and 8 days. He was born in Surry County and was well known as owner and operator of the Coy Flippin Trucking Company in Pilot Mountain for many years and retired by reason of his health. He was wonderfully blessed in his endeavor to provide well for his family and for his brethren, sisters and friends who visited him. He

was happily married to Beulah Reid Flippin on Dec. 15, 1924 and to this union there were born six children; three daughters, Mrs. Howard Riggins, Pilot Mtn., N. C., Mrs. Claud Burton Marion, Pinnacle, N. C., and Mrs. Raymond Draughn, Matthew, N. C., and three sons, Clayton and Gilmer Flippin, both of Winston-Salem, N. C., and Bobby Ray who died at birth. He also had one foster son, Julius Watson, Red Spring, N. C.

Brother Flippin and his dear companion joined Deep Creek (Holly Springs) Primitive Baptist Church on September 11, 1949 and was baptized on that day. He was ordained as Deacon on Saturday, April 8, 1950 and he was also trustee of the church property. He filled his office with efficiency until death called him away. He took a great interest in his church and was a faithful member. He loved his brethren, sisters and friends. He tried at all times to make them welcome in his home and at his church. I deeply feel the loss of Brother Flippin. He will be greatly missed in his church and by all who knew him. We feel our loss is His eternal gain. May the good Lord comfort and strengthen Sister Flippin and the children. I wish to say to sister Flippin, "The Lord's promises are sure to never fail; Though I am with you saith the Lord, My Church shall abide for I will never forsake My own whose souls in Me confide."

Written by request of Sister Flippin and his church.

His pastor: Elder Jesse Collins

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DEACON E. F. SIMMONS

Edward Franklin (Eddie) Simmons was born in Surry County, N. C. August 28, 1887, the son of Jack and Sallie Joyce Simmons; departed this life October 7, 1963 at the age of 76 years, 1 month and 9 days.

He was happily united in marriage to Miss Mamie Hiatt on Dec. 26, 1906 who survives along with the following children, Charlie Simmons, Preston Simmons, Orby Simmons, Russell Simmons, Mrs. Drucilla Tucker, and Mrs. Hassell Love. One son, Hobart and a daughter Mrs. Eva Neal preceded him in death. Other survivors include 24 grandchildren, 16 great grandchildren and four sisters, Mrs. Mattie Mills, Mrs. Walter Hiatt, Mrs. Wayne Stevens and Mrs. Nealie Tucker.

Brother Simmons united with the church at Stoney Creek on May 20, 1915 and was baptized the following day. On June 18, 1921 he and Sister Simmons were ordained to the office of Deacon and Deaconess in which capacity they served faithfully and well. He also served as Clerk of our church from May 20, 1922 until August, 1952 when he asked to be relieved by someone younger.

Brother Simmons was very industrious and provided well for his family, yet he always put God and his church in the forefront. We know of no one anymore faithful to their Church than he was. A great lover of peace and firm believer in God's electing grace. His home was always a welcome place to old Baptists and he and Sister Simmons did much to look after visiting preachers as well as their pastors.

His funeral was conducted at Stoney Creek Church by Elders C. D. Hall, R. L. Rodgers, E. L. Hunter and Rev. Johnie Gupton. His body was laid to rest in the church cemetery to await the final resurrection

when we feel he will be raised in the likeness of Christ to be carried to that eternal city.

We the church at Stoney Creek bow in humble submission to God's will, feeling our loss is his eternal gain, and may we say to Sister Simmons and the children, "weep not for him as for others which have no hope" and may the grace of God reign and abide with you all is our humble prayer.

Written by Elder Elbert Hunter by the request of Stoney Creek Church in conference on this the 20th day of June, 1964.

—Elds. E. L. Hunter, G. W. Noonkester, Moderators; J. M. Hunter, Cl.

* * * *

DEACON CHARLES L. SLAWTER

Deacon Charles L. Slawter was born in Stokes County, March 9, 1883. He passed away March 8, 1964. He was the son of J. Pinkney and Julia Moran Slawter. He was married to Susan Augusta Venable Dec. 11, 1904. To this union was born 10 children.

Brother Slawter joined the church at Rock House, November, 1933. He served as Clerk from March 10, 1934 until May 10, 1947; served as deacon from May 12, 1934 until death, March 8, 1964. The funeral was conducted at Cox Funeral Home in Pilot Mountain, N. C. by Elder Fletcher Beasley, Elder Velt Pyrtle. He was laid to rest at Mount View Park, Rural Hall, N. C.

—Requested by Rock House Church. Written by the Assistant Clerk, Ruby Coins.

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20. ORDAINED MINISTERS

Isaac Gibbons, Rt. 2, Pinnacle, N. C.
Bell Tucker, Gibsonville, N. C.
Edward Lawson, Rt. 6, Mt. Airy, N. C.
Coy Sikes, Rt. 1, Low Gap, N. C.
J. L. Williams, 975 Pacific Dr., Winston-Salem, N. C.
Claude Hutchens, Rt. 1, Dobson, N. C.
Willie Branch, Rt. 1, Elkin, N. C.
W. C. Collins, Rt. 1, Mt. Airy, N. C.
Walden Stockner, Hillsville, Va.
E. H. Horton, Beltsville, Maryland
H. B. Thomas, 125 East View St., Galax, Va.
D. E. Wood, Rt. 1, Low Gap, N. C.
J. A. Marion, Rt. 1, Ararat, N. C.
Jesse Collins, Pilot Mountain, N. C.
Coy Hawks, 3958 South Dale Ave., Winston-Salem, N. C.
J. I. Cruise, 312 Madison Dr., Mt. Airy, N. C.
E. L. Hunter, Rt. 1, Box 465, Mt. Airy, N. C.
Coy Stewart, 705 Cole St., Thomasville, N. C.
James F. Hill, Rt. 2, King, N. C.
G. W. Noonkester, Ararat, Va.
Richard L. Bonds, Barren Springs, Va.

21. LICENTIATES

Garnet Easter, Rt. 5, Mt. Airy, N. C.
W. E. Thomas, Galax, Va.

CHURCHES AND THEIR PASTORS

Ararat (C. H.): Elder James F. Hill
Boyles Chapel—Elder J. F. Hill
Chestnut Grove—Elder H. B. Thomas, J. I. Cruise
Deep Creek—Jesse Collins
Fellowship (Snake Creek). Elder Walden Stockner
Hogan's Creek—Elder Jesse Collins.
Liberty: Elder H. B. Thomas
Little Vine—Elders Coy Sikes, Edward Lawson
Mitchell's River—Elders D. E. Wood, Coy Sikes
Mulberry: Elders Edward Lawson and W. C. Collins
Pilot Mountain—Elder Jesse Collins, Edward Lawson
Pleasant Grove—Elder C. D. Hall
Rock House: Elder Fletcher Beasley
Sandy Ridge: Elders Coy Sikes, J. I. Cruise
Stoney Creek—Elders E. L. Hunter, G. W. Noonkester
Tom's Creek: Elder E. L. Hunter
Union: Elders Edward Lawson and E. L. Hunter
Volunteer: Elder Sam Adkins, Isaac Gibbons
Zion Hill—Elders D. E. Wood, H. B. Thomas
Mountain View: Failed to represent with church letter.

23. DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C.	35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C.	60
Chestnut Grove—G. P. Lyons, 903 Banner St. Mt. Airy, N. C.	80
Deep Creek—Mrs. Eunice Key, Siloam, N. C.	40
Fellowship (Snake Creek)—Virgie Stockner, Hillsville, Va.	30
Hogan's Creek: Carlton Fulk, Rt. 1, Siloam, N. C.	25
Liberty: Curtis Harbour, Rt. 2, Dobson, N. C.	30
Little Vine—Geo. White, Rt. 1, Elkin, N. C.	100
Mitchel's River—Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C.	30
Mountain View: Nannie Bell Eaton, Ararat, Virginia	35
Mulberry—Elbert Slawter, State Road, N. C.	30
Pilot Mountain—Walter P. Griffin, Box 177, Pilot Mtn., N. C.	30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C.	35
Rock House: W. R. Coins, Westfield, N. C.	50
Sandy Ridge—Mrs. Forest Easter, Rt. 5, Box 153, Mt. Airy, N. C.	55
Stoney Creek—J. M. Hunter, Rt. 1, Box 456, Mt. Airy, N. C.	70
Tom's Creek: L. L. Love, Rt. 2, Pilot Mountain, N. C.	85
Union—Carroll F. Gardner, Box 267, Dobson, N. C.	85
Volunteer: O. W. Sisk, King, N. C.	75
Zion Hill—Vestal Jones, Rt. 5, Box 218, Mt. Airy, N. C.	35

24. ASSOCIATION MAILING LIST

Roaring River: John D. Hall, 278 South St., Elkin, N. C.	15
St. Clair's Bottom: Quentin P. Dancy, Chilhowie, Va.	15
Washington: B. H. Ray, 515 Choctaw St., Morristown, Tenn.	30
Piney Grove: S. O. Shelton, Westfield, N. C.	25
Curtis Harbour, Association Clerk	85
	1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.

4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.

6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.

7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.

8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the association shall address another in any other appellation than that of brother.

10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shal be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCH	Last Session of Association	NAMES OF CHURCH MESSENGERS	Communion Mo.	Sun. of Meeting	Ordained Elders	Licensed Gifts	Rec'a. by Exp.	Rec'd by Relation	Rec'd by Letter	Restored to Fel.	Dis'd by Letter	Excluded	Deceased	Total Membershp	Contribution
Chestnut Grove ..	1946	Dea. Alex. Edwards, Bros. Lester Golding, Ray. Sumner .	Aug.	4	....	....	5	....	....	....	2	....	5	58	$10.00
Boyles Chapel	1947	Sam Holder, Watson Mabe, Arthur Moorefield	May	1	1	....	1	....	....	1	2	....	3	56	17.00
Sandy Ridge	1948	Cleaver Hawks, P. L. Hawks, Garnet Easter	Aug.	3	....	1	....	....	....	....	....	1	....	58	10.00
Ararat (C. H.)	1949	J. E. Simmons, Otis Rogers, James Collins	May	2	....	....	1	....	....	....	....	1	....	21	10.00
Liberty	1950	Brady Pilson, J. E. Poindexter, Hubert Ashburn	Sept.	1	1	....	1	....	....	....	....	....	....	24	11.00
Volunteer	1951	O. W. Sisk, Raymond Smith, Isaac Gibbons	June	4	2	....	....	....	2	....	....	2	2	56	21.50
Stoney Creek	1952	Deacons Walter Hiatt, Ed Smith, Eld. E. L. Hunter	June	3	2	....	....	....	....	....	....	....	1	51	20.00
Hogan's Creek	1953	Carlton Fulk, Willie McKinney, Sister Elah Fulk	Aug.	3	....	....	1	....	....	....	....	....	....	9	5.00
Pilot Mountain ..	1954	Dea. Dee Sams, Eld. Jesse Collins, Moyer Pruitt	Aug.	1	1	....	....	....	....	....	....	....	2	20	10.00
Mitchell's River ..	1955	Elds. Coy Steward, D. E. Wood, Sis. Elizabeth Southard ..	July	4	1	....	2	....	....	....	....	....	....	15	9.00
Mulberry	1956	S. M. Southard, Elbert Slawter, Sister Etta Dameron ..	Aug.	1	1	....	1	....	....	....	1	....	....	23	14.00
Union	1957	Dea. Tyre Simpson, Dea. Burton Venable, Caroll Gardner	July	4	....	....	....	....	....	....	....	....	1	62	26.55
Little Vine	1958	Elds. Willie Branch, Coy Sykes, Bro. Dillard White	Aug.	2	6	....	6	....	....	....	....	....	2	103	25.00
Pleasant Grove ..	1959	H. E. Johnson, W. H. Johnson, Harmon Hendrix	June	3	....	....	....	....	....	....	....	....	....	21	15.00
Deep Creek	1960	Jesse Key, Roy Poindexter, Roby Murphy	June	2	....	....	....	....	....	....	....	1	1	16	10.00
Rock House	1961	W. R. Coins, J. H. Keaton, Luther Lawson	Sept.	2	....	....	1	....	1	....	....	....	1	37	11.50
Tom's Creek	1962	Jack Joyce, Glenn Hunter, L. L. Love	June	2	....	....	....	....	....	....	....	....	4	56	20.00
Zion Hill	1963	H. J. Hill, Lester Faulkner, Vestal Jones	July	3	2	1	2	....	4	....	....	....	1	26	11.00
Fellowship (S.C.)	1964	Eld. Walden Stockner, R. L. Bond, Dea. McKinley Goad .	Aug.	2	3	....	....	1	....	....	....	....	....	23	10.00
Mountain View ..		Failed to represent by church letter.													
		Totals			20	2	21	1	7	1	5	5	23	735	266.55

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Minutes

OF THE

One Hundred Thirty-Third

Annual Session

OF THE

Fisher's River

Primitive Baptist Association

HELD WITH

Chestnut Grove Church

CARROLL COUNTY, VIRGINIA
FRIDAY, SATURDAY AND SUNDAY,
JULY 9, 10, 11,

1965

Next session convenes with Boyles Chapel Church, located in Stokes County, N. C. on Highway 66, Friday before the second Sunday in July, 1966.

OFFICERS

ELDER JAMES F. HILL - Moderator, King, N. C.
DEACON CURTIS HARBOUR ..... Clerk
Rt. 2, Dobson, N. C.
ELDER ELBERT L. HUNTER ..... Assistant Clerk
Rt. 1, Box 465, Mt. Airy, N. C.

Primitive Publications, Elon College, N. C.

Proceedings

OF THE ONE HUNDRED THIRTY-THIRD ANNUAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT CHESTNUT GROVE IN CARROLL COUNTY, VIRGINIA, JULY 9, 10, 11, 1965.

Services were introduced with song and prayer by Elder Henry Viers of Washington Association.

The Introductory Sermon was preached by Elder James F. Hill, Moderator of Fisher's River Association; text used first chapter of Eph. After intermission gathered in the church house for association work, and after song and prayer by Elder M. M. Edwards, Moderator of Washington Association, proceeded to business as follows:

1. Called for association letters from the different churches. The letters were read and messengers seated by move, second and vote.

2. By move, second and vote that we elect the same Moderator, Clerk and Assistant Clerk.

3. By move, second and vote to refer the reports of the three committees appointed at our last session to report to the committee on arrangements.

4. Called for petitionary letters from churches. There were none.

5. Called for correspondents from sister associations and they came forward as follows:

(a) Roaring River: Elder Raleigh Joines, Elder Eddie Lyles and Deacon W. C. Hall.

(b) Washington: Elders M. M. Edwards, Henry Viers, Lester Barker and Frank Viers.

(c) St. Clair's Bottom: Deacon Andy Arrington.

(d) Piney Grove: Elders Joel Simmons, Henry Bowman, Lic. Walter Hodges and Deacon S. O. Shelton.

6. By move, second and vote that we seat our correspondents.

7. Called for visitors from sister associations and they came forward as follows:

(a) Roaring River: Brother Jacob Hartzog, Sister Dessie Hartzog, Sister Edna Joines, Sister Grace Hall and Brother Edd Barker.

(b) Piney Grove: Brother Fred Slate, Deacon Roy Hall

and wife, Brother Connie Sams, Sister Verta Simmons, Brother and Sister James Sturgill, Brother Roy Stevens and wife, Sister Dora Joyce and Sister S. O. Shelton.

(c) Saint Clair's Botton: Elder M. K. Cook, Brother Bobby Cook, Brother and Sister W. M. Puckett, Sister Osburne, Sister Beulah Nunn and Elder F. O. Sanders.

(d) Washington: Sister Clair Viers, Sister Lindy Peerigon, Deacon Carlos Jackson, Brother Joe Childress and Sister Ada Childress.

8. By move, second and vote that we seat our visitors.

9. By move, second and vote that the moderator make all temporary committee appointments. They were appointed as follows:

(a) Committee on Arrangements: Deacon Raymond Smith, Deacon Glenn Hunter, Elder Edward Lawson, Elder Jesse Collins, Elder J. A. Marion along with Moderator and clerks.

(b) Committee on preaching: Messengers from Chestnut Grove Church.

(c) Committee on finance: Deacon J. H. Keaton and Deacon J. A. Banks.

(d) Committee to appoint correspondents to sister associations: Elder Coy Sykes, Deacon W. H. Johnson and Brother Sam Holder.

10. Called for petitionary letters. Received one from the original Mates Creek Association. It was read and received by move, second and vote.

11. On motion that the minute of the day be read. The minute was read by the clerk and received by move, second and vote.

12. On motion to adjourn to meet Saturday morning at nine-thirty o'clock for association work and ten o'clock at the stand for preaching services. The services were closed at the stand by Elder Eddie Lyles, Moderator of Roaring River Association.

SATURDAY MORNING—July 10, 1965

The association met pursuant to adjournment of yesterday, and after song and prayer by Elder Joel Simmons, Moderator of Piney Grove Association proceeded to business as follows:

1. Called the roll of messengers and marked those that were

absent.

2. Called for correspondents and visitors that were not here on Friday and added their names to Friday's list.

3. By move, second and vote that we seat our correspondents and visitors.

4. Called for the report of committee on arrangements and they reported as follows:

(a) We recommend that the clerk and moderator receive $30.00 each, and the assistant clerks $20.00.

(b) We recommend that the Obituary of Deacon William Pryer Johnson be printed in our minute.

(c) We recommend that the Articles of Faith, Rules of Decorum and covenant be printed in our minutes.

(d) We recommend the next session of the association be held with the church at Boyles Chapel.

(e) We recommend the Circular Letter written by Brother Carroll Gardner be printed in our Minutes.

(f) We recommend that Elder James F. Hill write the next Circular Letter.

(g) We recommend that the clerk have the usual amount (1200 copies) of our minutes printed and distributed as usual.

(h) After hearing the report of the Committee appointed at our last session of the Association to ascertain legal interest and title of the property of Albion Primitive Baptist Church property; We recommend that the report be received and Committee discharged and no further action be taken by the Association.

(i) After hearing the report of the Committee appointed at our last Association to inquire into why Mountain View Church did not letter up to the Association; We recommend that we withdraw affiliations from Mountain View Church and strike that church from our list of churches which compose the Fisher's River Association and for cause we assign, to-wit: First, that Mountain View Church declared the Association in disorder without cause or justification. Second, that Mountain View Church is in a state of disorder in that that church is in affiliation with factions of churches and Associations declared by us to be in disorder. We also recommend the Committee be discharged.

(j) We recommend a resolution of thanks to God for His wonderful blessings to usward, and to the dear brethren and sisters and kind friends for their loyal support in taking care of this association.

5. Called for the reporrt of the correspondents to sister associations. The report was received by move, second and vote and excused those that did not attend.

6. Called for the report from committee to appoint correspondents to sister associations and they reported as follows:

(a) Saint Clair's Bottom: Elder Coy Sykes, Elder Jesse Collins, Elder J. A. Marion, Deacon Raymond Smith, Deacon Curtis Harbour.

(b) Washington: Elder James F. Hill, Elder Edward Lawson, Elder Walden Stockner, Elder H. B. Thomas and Deacon W. H. Johnson.

(c) Piney Grove: Elder Coy Sykes, Elder C. D. Hall, Elder J. L. Williams, Deacon O. W. Sisk and Deacon George White.

(d) Mates Creek: Elder Willie Branch, Elder Jesse Collins, Elder J. A. Marion and Deacon H. J. Hill.

(e) Roaring River: Elder James F. Hill, Elder Bell Tucker, Elder D. E. Wood and Deacon H. J. Hill.

reported $263.00 collected from the churches.

8. By move, second and vote that we receive the report of all temporary committees and discharge all except the committee on preaching and they be automatically discharged when their work is completed.

9. We received $26.00 from the sale of histories.

10. On motion the minute of the day be read. The minute was read and received by move, second and vote and thus becoming the work of the body.

11. On motion to adjourn to meet next year with the church at Boyles Chapel.

12. Called on Elder C. D. Hall to close the association work with song and prayer. Signed by moderator and clearks.

ELDER JAMES F. HILL, Moderator
King, N. C.; Ph. Old Town 983-3252
CURTIS HARBOUR, Clerk
Rt. 2, Dobson, N. C.; Ph. Level Cross 374-3103
ELDER ELBERT L. HUNTER, Assistant Clerk
Rt. 1, Box 465, Mt. Airy, N. C.; Ph. 786-8831

13. Order of preaching:

Friday Morning: Elder James F. Hill, Fisher's River Association, text Eph. 1.

Friday Afternoon: Elder Lem Wilkins, failed to get text. Elder Willie Martin, failed to get text. Elder M. K. Cook from Saint Clair's Bottom Association, failed to get text. Services were closed by Elder Eddy Lyles, Moderator of Roaring River Association.

Saturday Morning: Elder Frank Viers from Washington Association, failed to get text. Elder Eddie Lyles from Roaring River Association, failed to get text. Elder Fonso Justice from Mates Creek Association, failed to get text.

Saturday Afternoon: Elder Harry Bowman from Piney Grove Association, no special text. Elder Monroe Justice from Mates Creek Association, no special text. Elder Lester Barker from Washington Association, text Romans 9 and Galatians 3:16. Services were closed by Elder Jesse Collins.

Sunday Morning: Elder Joel Simmons from Piney Grove Association; no special text. Elder M. M. Edwards from Washington Association, text "Never man spake like this Man." Eld. Henry Viers from Washington Association, text John 4:5.

Sunday Afternoon: Elder M. K. Cook from Washington Association, no special text. Elder F. O. Sanders from Saint Clair's Bottom Association, no special text. Elder James F. Hill from Fisher's River Association, no special text. The Association dismissed with song by Elder Edward Lawson and prayer by Elder Elbert Hunter.

14. Financial Report:

Balance in clerk's hands from last year	$340.39	
Balance tied up in histories	73.00	
Collected from churches	263.00	
Collected from sale of histories	26.00	$702.39
Gave Moderator	$ 30.00	
Gave Clerk	30.00	
Gave Assistant Clerk	20.00	
Gave visiting Elders	58.00	
Advance in price of printing 1964 minutes ..	.83	
Paid for printing and mailing minutes	125.00	
Balance tied up in histories	73.00	
Balance in clerk's hands	365.56	$702.39

Dearly Beloved of God, Vessels of His mercy:

It is no easy undertaking to address so great and so blessed a people. Who is worthy of speaking in the Name of God? And who can presume to address His people, except he be commissioned and called to do so? Flesh and blood cannot grasp that which is holy for the carnal mind is a enmity with God. It is, therefore, with an utter weakness, with a profound timidity and with a begging spirit this effort is made to pen this circular letter.

It is written: "For other foundation can no man lay than that which is laid which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet, so as by fire." (Cor. 3:11-15)

Jesus Christ is the foundation.

Those drawn to Christ by the Father may build on this foundation. The knowledge of God—of the Son and Savior—and the hope of heaven affords the imperfect but penitent, yet blessed sinner, the single greatest treasure he may hold on the face of the earth. Let him, therefore, rejoice. Let him, all the more, praise that merciful and wonderful God!

And yet, how this servant conducts himself toward the Church and toward his fellow-travelers involves incalculable dangers, unseen peril and great risks.

Noah constructed the ark, bit by bit, with strict obedience to God's instructions and his craft withstood the rains and kept out the sea; the ark rode out the storm.

Christ is the foundation. "Now, if any man shall build upon this foundation gold, silver, precious stones . . ."

The Apostle Paul did not know the God he sought to serve until he cried on the road to Damascus, "Who art Thou, Lord?" Jesus selected His disciples and each obeyed His command to follow Him. Peter answered, saying, "Thou art the Christ, the Son of the living God." And Jesus answered Peter, "Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." These are those—and all who have come to know Him through the ages and down to the present day—who may build upon that foundation. These, the regenerate, the newly brought to Christ, are those commanded to build upon that foundation. And how and what may they build?

If the instructions are followed, the ark may well and truly be built to ride safely through the stormy seas. If the commandments are obeyed, gold, silver and precious stones may be built upon that foundation.

He has put His laws in our hearts and in our minds He has written them. To the Apostle Paul (who sought to have the thorn removed), He said, "My grace is sufficent for thee: for My strength is made perfect in weakness." We are, therefore, not without resource nor without a ready source of strength. Even so, ". . . it is

God which worketh in you both to will and to do of His good pleasure." Let no man glory.

The Comforter, the Holy Ghost, affords us access to the Father through the Son, who intercedes in our behalf. Upon the confession that Jesus Christ the Son of the living God, Christ has built His Church. And His Church is constituted as a body of believers who are exhorted to forsake not the assembling of themselves together. The Church, independent and sovereign, is the fundamental unit of the militant kingdom. The fellowship of the saints is promoted, strengthened and secured in the Church, each believer bearing witness of the same God, confessing the same Savior and professing the same doctrine and belief, comforted by the preaching of the gospel in the bonds of peace with faith strengthened through prayer, obedience and communion. The association of the churches is but an enlargement of the Church itself. If the Church as an assembly of a body of believers can be justified (and Christ's own design forbids argument), all the more, the association of churches most assuredly can be justified. The saints' enjoyment of the gifts of God—forgiveness, salvation, revelation and knowledge of the Savior, regeneration, communion, brotherly love and the song of rejoicing, to mention just a few—are more sweetly expressed and experienced with fellow travelers. (Is the talent to be hidden under a bushel? Can a city on a hill be hidden?)

Jesus Christ is the foundation. And ". . . .if any man build upon this foundation gold, silver, precious stones, wood, hay stubble. . . "

For more than a century, the Fisher River Primitive Baptist Association has been in existence. Its history shows our forefathers labored to promote the welfare of the churches and of the saints. Their labors were not without difficulty. Time and time again there were divisions. Churches were lost and some who had gained entrance to the fold scattered the flock; yet, the body survived. Wars and rumors of wars! "Thine enemies be they of thine own household!" New and foreign doctrines and concepts have taken root from time to time and have caused division and loss. Some powerful personalities who grew weary of discipline and who preferred not to follow time-tested rules of practice, choosing rather to chart their own unbridled courses and caring little for the peace of the kingdom, carried members and churches in different directions. These events took place more than 50 years ago. . . . and more recently. (It is less important to acknowledge that these events did in fact occur than it is to question the reasons as to why they happened!) Some men built upon that foundation wood, hay and stubble; their work was made manifest, tried by fire and suffered loss.

Who shall stand on the watchwalls of Zion? Those only called called to preach the gospel? We know that not only they, but we also! We are guardians, each of the other! We, therefore, must care, each for the other, following no man but clinging steadfastly to Him who is Savior of us all, journeying together, in union with Spirit, keeping the bonds of peace, esteeming each above ourselves, upholding and walking with none in error, praying earnestly for each other, consciously offending no one, yet holding steadily to that which is good, keeping the commandments, trusting not in our own weak wisdom but in the Source of all wisdom, preserving the purity of the Church repudiating unsound doctrines (not for the sake of the world, but for the sake of the Cause), striving diligently against engaging in doubtful disputations, examining ourselves first to see

if we are free from error before we endeavor to reprove a brother whom we may regard to be in error (doing so in humility of spirit, with sincerity of purpose and with prayers for guidance, gentle in approach and with loving kindness), requiring strict observance of time-honored rules of practice (yet so respecting the Cause more than the technicality), placing duty above personal preference, striving always to promote the welfare of the churches and the fellowship of the saints!

Ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls! How often is this exhortation repeated and how often is it ignored—or not remembered, or forgotten? The command forbade new and uncharted paths! Men do and will trust in their own fettered wisdom! How wise is he who would encourage the saints to leave the old paths . . . and into captivity? How wise? The old paths offer rest. New paths suggest something other than rest. Would Noah's ark have been sound or seaworthy if he had tried a few tricks of his own? Build your house on a rock!

It is God who works in us, both to will and to do of His good pleasure. His laws have been put in our hearts and written in our minds. His commandments are recorded and we are also instructed to read. His grace is sufficient. How shall we build upon the foundation?

It was not given to man to know all things. Man was made less than the angels. We see through the glass darkly. And we are yet carnal, beset by a warfare—flesh striving with spirit. All things past, all things present and all things yet to come are but a part of a design known to God, misunderstood and a mystery to man, subject to the will and the pleasure of God. No flesh may glory in His awesome sight! If man should be molded a vessel unto honor or if man should be molded a vessel unto dishonor, who is man that he should challenge why he has been made thus? Let no man glory in His sight! For if it please God that man should be His servant, let him pray that he may always be so blessed. Let him pray that he not be left to trust in his own wisdom nor that he be left to his own devices for, being yet carnal, he should be left to serve the lusts of the flesh. Who is man, though blessed of God that he should say: "Follow me!" Let the saints take heed: follow no man!! If there be one who is called of God, set apart and commissioned to preach the gospel, and if he be blessed and if he preaches the gospel of peace (and not the advocacy of division), if he cares for the harmony of the Church and walks in humility as a servant of God'e people (and not as their master), walk with him! Pray for him! But do not follow him nor boast of him nor should you attribute the preaching of the gospel to his personal talents. Thank God that He should bless that servant to preach the gospel and rejoice that you have been blessed to hear the gospel! Do him no disservice. Follow Christ only. God is a jealous God. No man, no flesh may glory in His sight!

We are imperfect craftsmen, at best. Even so, the structure we build on the foundation laid may stand and may abide when tried by fire if we but follow His commandments. Obedience acquires a reward; disobedience has its reward also.

A tree is known by the fruit it bears. Men who seek to divide and destroy are themselves a product of destruction they have sought for themselves. Men who leave the hard surface of old and beaten

paths have rivers to cross, thickets and thorns to frustrate them and wildernesses to battle. They have neither rest for themselves nor comfort for those who follow them; nor do they seem content to allow others peace and harmony. Their works shall be made manifest in due time; the day shall declare it because it shall be revealed by fire.

We are so often filled with concern, worry and remorse because we feel "trouble" is frequent visitor. Have we, as a people, been promised a lasting freedom from these concerns? Israel prayed for 400 years for deliverance from bondage to the Egyptians before God led Moses to the sea and there provided an escape. For forty years, Israel wandered in the wilderness and Jerusalem was laid waste, ruled by Rome and scattered to the four corners of the earth. The early Church suffered persecutions and the churches of Apostle Paul's day had problems. Are we so profoundly different that we should sail our ship forever on calm and quiet seas? God's people pray during tribulations and they seem to forget their God when all is going well. There is a cross to bear, a burden to carry and snares on the left and on the right. There is hope also, to nourish and to sustain us in moments of doubt and need. And, bless His sweet and holy Name, the windows of heaven are opened to our prayers! In your more anxious moments, you might do well to remember He has said: "I will never leave thee, nor forsake thee!" He has loved us with an everlasting love! Work, therefore, to secure the peace, promote the fellowship of the saints and love your brothers.

We are as soldiers with a cause to defend. Our tenure is not for a year, nor for two, nor for ten. We are not separated from the service (except by our disobedience) nor may we retire. Let us, therefore, strive for an honorable discharge when death claims our bodies.

Each has a labor. Each has a task. Each has a purpose. The security of the kingdom depends also on the security of each of us. **Each of us is, therefore, charged with a responsibility to protect each other.** The good shepherd sought the one sheep which was lost though ninety-nine were safely in the fold. It is well that we love one another. We know that we have passed from death unto life, because we love the brethren. Let brotherly love continue. Brotherly love means more than an act of kindness or a cordial regard for each other; it means also a right regard for the welfare of a brother and often requires reproof and reproof suggests a gentle, sincere admonishment. The rules of practice regarding discipline within the church are well established and are founded upon scriptural guidelines. There are many who would readily confess that the several rules and resolutions adopted by our several churches in association through the years (which are recommended to the separate and individual churches for the conduct of affairs within the churches) are not readily remembered nor, perhaps, adequately or thoroughly understood. In any event, our forefathers deemed these rules of practice necessary and worthwhile and designed to secure the peace, the fellowship and the communion of the several churches. They have served us well and it is good that we can look to these rules from time to time for instruction and for help in solving present difficulties as they arise. So long as these rules are founded upon a "Thus saith the Lord" or upon a reasonable and proper understanding and interpretation of the Scriptures and so long as

these rules serve to promote the peace, the unity and the harmony of our people, . . . so long as these rules serve to fortify and to secure the fellowship of the saints, they are good to follow. "Gospel order" is as imperative or as necessary as sound doctrine. Each serves to justify the other. One without the other serves only to discredit the other and to mislead and to destroy. How long would a building last without a roof? Would Noah's ark have weathered the storm had he neglected to seal the walls of his ship with pitch within and without? And how long did that building last which was built on sand when the storms beat upon it? The Church has been constructed on a rock; that rock is the confession that Jesus Christ is the Son of the Living God Who is revealed to the sinner, not by flesh and blood, but by the Father. And Jesus said the gates of hell would not prevail against His Church. To the faithful, no further or additional proof is required. But the peace of Zion can be disturbed and is often disturbed. Of what great concern, except a humane concern, is it to the Church that nations go to war? The wars with which the Church should and must concern itself are those within the Church, within the militant kingdom! Those who would wage pitched battles and those who would cause division by subtlety and deceit have their stamp; they can be identified and labeled for what they are; they are, lamentably, of our own household of faith. These are those who esteem themselves wiser than our forefathers who labored to construct the walls of Zion and provided for an orderly discipline of its people. These are those who plead that the peace of Zion is promoted in division, who dare to sever and rend the churches, each from the other, to carve away their unity, member by member. These are those who dare to proclaim that gospel order is not so important, after all, that all that is required is for the individual to profess a belief in Christ or for a church to certify it is in peace "at home." These are those who proclaim they have discovered "new paths" and who have no concern for the good way. "Every man's work shall be made manifest; for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (8)

It is written: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." Have we come so far to bear witness of these things? It seems sadly so.

Still, the voice is heard, though, perhaps, faintly: "Ask for the old paths, where is the good way and walk therein; and ye shall find rest for your souls." Oh! Would God make it sound with the voice of thunder!!

Powerful forces are at work to destroy. The appeal is not to peace; the appeal has no concern for peace. Their purpose, as is manifest from their deeds, is to set up independent kingdoms, to surround us and to divide us, to grow and eventually to displace and destroy us. The appeal has no sound nor fundamental concern with gospel order, except after a fashion, vastly different from that established by men of old. The method of operation concerns those things which appeal to carnal gratification. Powerful and colorful "preachers" come from afar and their services are advertised as if some commercial product. Are these the old paths? Do these metods conform or follow the precepts and examples Christ Himself established? Did Jesus employ trumpets to announce His arrival in the towns, cities

and hamlets where He preached in His day? Who can receive the gospel? The dead? Or those quickened—the regenerate? Before whom are we allowed to cast our pearls? "And the fire shall try every man's work of what sort it is."

"Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And, let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." (2 Tim. 2:19-21)

We know not the hour nor the day when our journey here shall end. We should be mindful of our duty, day-in and day-out. If we serve God, we also serve one another. Let it not, therefore, be laid to our charge that we have offended and have caused division. We should beg and pray that God should be so merciful as to sustain us in the faith, in the old paths, in the good way, comfort us on our Journey, keep us from dangers, seen and unseen, and bless us as servants to do His good pleasure, enable us to love one another that we might build upon that foundation gold, silver and precious stones which, when tried by fire, should remain as a testimony that we have fought a good fight, finished our course and kept the faith.

We should be mindful, also, that those who have been blessed by our Father are not ours to condemn. If their works are worthy of condemnation, we are at liberty to condemn their works, but not them. Each of us is accountable to God and our works also will be tried by fire. We are His handiwork. We are His vessels and He has molded us according to the purpose for which He will use us. Let us, therefore, pray that we are vessels unto honor. Let us remember the commandments and read for instruction and pray for guidance also. Let us love one another in obedience to the Second Great Commandment, forgiving and seeking forgiveness, reproving and accepting reproof. We are guardians of one another.

May God's richest blessings reign with you always.

C. GARDNER

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16. **OBITUARY**

DEACON WILLIAM PRYER JOHNSON

William Pryer Johnson was born in Stokes County, N. C. April 6, 1889, the son of Lindsey and Martha Holt Johnson; departed this life January 17, 1965; age 75 years, 9 months and 11 days.

In 1910 he was happily married to Pinie Senter, who departed this life January 7, 1933. To this union were born 7 children: James, Greer, Kyle, Rufus, Harlie and Billy Ray, one daughter, Mrs. Virginia Seals.

In 1950 he was happily married to Lula Senter who departed this life December 31, 1962.

Brother Johnson was united with the church at Zion Hill in the year 1916, being a member 49 years. He served as deacon and clerk for some odd years. The exact dates are not known because the

records were burned in his house about 8 years ago. Brother Johnson was a faithful member and in the many years, there were few times that he failed to fill his seat. He loved everybody and I feel that the church and neighbors have lost a dear friends, but I feel our loss is heaven's gain.

I believe that Brother Johnson often went into the fields and woods to pray. I feel that he was shown many things of the Lord. He was a great lover of peace and a firm believer in salvation by grace.

We feel that he fell asleep in Jesus on his way to meeting, the morning of January 17, 1965. I would like to say to his family, I feel to know how much you miss him. but be comforted by the thought that some day we hope we'll be blessed to meet him in a world that knows no end.

Brother Johnson was laid to rest in Zion Hill Church Cemetery, January 19, 1965. His funeral was conducted by Elders H. B. Thomas, D. E. Wood and Coy Sykes.

Written at the request of Zion Hill Church in conference May 15, 1965.

Your brother in hope of eternal life,

—Grover C. Lowe

17. ORDAINED MINISTERS

Elder Jesse Collins, Box 64, Pilot Mountain, N. C.; ph. 368-2540
Elder James F. Hill, King, N. C.; ph. Old Town 983-3252
Elder J. A. Marion, Ararat, N. C.; ph. Level Cross 374-2327
Elder Bell Tucker, Gibsonville, N. C.; ph. 449-4374
Elder Isaac Gibbons, Winston-Salem, N. C.
Elder J. I. Cruise, 312 Madison Dr., Mt. Airy, N. C.; ph. 786-4055
Elder Elbert Hunter, Rt. 1, Box 465, Mt. Airy, N. C.; ph. 786-8831
Elder Coy Stewart Thomasville, N. C.
Elder Edward Lawson, Rt. 6, Mt. Airy, N. C.; ph. Beulah 352-4354
Elder Coy Sykes, Rt. 1, Lowgap, N. C.
Eld. J. L. Williams, 975 Pacific Dr., Winston-Salem, N. C.; ph. 767-1135
Elder W. C. Collins, Rt. 1, Mt. Airy, N. C.
Elder Willie Branch, Rt. 1, Elkin, N. C.; ph. Zephyr 366-4512
Elder Claude Hutchens, Rt. 1, Dobson, N. C.
Elder C. D. Hall, 305 East Polo Road, Box 3, Winston-Salem, N. C. ph. 725-6694
Elder Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
Elder Waldon Stockner, Hillsville, Virginia.
Elder Richard Bond, Barren Spring, Va.
Elder E. H. Horton, Beltsville, Maryland.
Elder Garnett Easter, Rt. 5, Mt. Airy, N. C.
Elder D. E. Wood, Rt. 1, Lowgap, N. C.; ph. Beulah 352-4421
Elder H. B. Thomas, 125 East View St., Galax, Va.; ph. 236-3696

18. LICENTIATES

Otis Rogers, Pinnacle, North Carolina
W. E. Thomas, Galax, Virginia

19. CHURCHES AND THEIR PASTORS

Ararat (C.H.): Elder James F. Hill
Boyles Chapel—Elder J. F. Hill
Chestnut Grove—Elder H. B. Thomas, J. I. Cruise
Deep Creek—Jesse Collins
Fellowship (Snake Creek): Elds. Richard Bond, Walden Stockner
Hogan's Creek—Elder Jesse Collins.
Liberty: Elders H. B. Thomas and J. A. Marion
Little Vine: Elders Willie Branch, Edward Lawson
Mitchell's River: Elders D. E. Wood, Coy Sykes, Coy Stewart
Mulberry: Elders Edward Lawson and W. C. Collins
Pilot Mountain—Elder Jesse Collins, Edward Lawson
Pleasant Grove—Elder C. D. Hall
Rock House: Elder Fletcher Beasley
Sandy Ridge: Elders Coy Sikes, J. I. Cruise
Stoney Creek: Elds. E. L. Hunter, Edward Lawson, J. I. Cruise
Tom's Creek: Elder E. L. Hunter
Union: Elders Edward Lawson and E. L. Hunter
Volunteer: Elders Sam Adkins, Bell Tucker
Zion Hill—Elders D. E. Wood, H. B. Thomas

20. DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C.	35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C.	60
Chestnut Grove—G. P. Lyons, 903 Banner St. Mt. Airy, N. C. ..	80
Deep Creek—Mrs. Eunice Key, Siloam, N. C.	40
Fellowship (Snake Creek)—Virgie Stockner, Hillsville, Va.	30
Hogan's Creek: Carlton Fulk, Rt. 1, Siloam, N. C.	25
Liberty: Curtis Harbour, Rt. 2, Dobson, N. C.	30
Little Vine—Geo. White, Rt. 1, Elkin, N. C.	100
Mitchel's River—Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. .	30
Mulberry—Elbert Slawter, State Road, N. C.	30
Pilot Mountain—Carrie Collins, Box 64, Pilot Mountain, N. C.	30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C.	35
Rock House: W. R. Coins, Westfield, N. C.	50
Sandy Ridge—Forest Easter, Rt. 5, Box 153, Mt. Airy, N. C.	55
Stoney Creek—J. M. Hunter, Rt. 1, Box 456, Mt. Airy, N. C.	70
Tom's Creek: L. L. Love, Rt. 2, Pilot Mountain, N. C.	85
Union—Carroll F. Gardner, Allison Tree Circle, Dobson, N. C.	85
Zion Hill—Vestal Jones, Rt. 5, Box 218, Mt. Airy, N. C.	35

21. ASSOCIATION MAILING LIST

Roaring River: John D. Hall, 278 South St., Elkin, N. C.	15
St. Clair's Bottom: Quentin P. Dancy, Chilhowie, Va.	15
Washington. Carlos Jackson, Mavisdale, Va.	30
Piney Grove: S. O. Shelton, Westfield, N. C.	25
Mates Creek: Elder Fonso Justice, Sidney, Ky.	20
Curtis Harbour, Association Clerk	80
	1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.

4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.

6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.

7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.

8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the association shall address another in any other appellation than that of brother.

10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shal be reproved by the association as it may think proper.

STATISTICAL TABLE

CHURCHES	Last session of Association	NAMES OF CHURCH MESSENGERS	Annual or Com.	Sun. of Meeting	Ordained Elders	Licensed Gifts	Rec'd by Exp.	Rec'd by Relation	Rec'd by Letter	Restored to Fel.	Dis'd by Letter	Excluded	Deceased	Tot. Membership	Contributions
Boyles Chapel	1947	Leo Holder, Sam Holder, E. H. Taylor	May	1	1	....	2	....	....	....	....	....	2	56	$18.00
Sandy Ridge	1948	P. L. Hawks, Clever Hawks, Garnett Easter	Aug.	3	1	....	2	....	....	....	....	....	1	59	12.00
Ararat (C. H.)	1949	J. E. Simmons, Otis Rogers, Sherman Shelton ..	May	2	....	1	....	....	....	....	....	....	1	20	10.00
Liberty	1950	Brady Pilson, Eld. J. A. Marion, J. E. Poindexter	Sept.	1	1	....	....	....	....	....	....	....	....	24	13.50
Volunteer	1951	O. W. Sisk, Raymond Smith, Eld. Bell Tucker	June	4	2	....	1	....	....	....	....	2	2	53	22.00
Stoney Creek	1952	Deacons W. C. Hiatt, J. M. Hunter, Edd Smith ..	June	3	2	....	....	....	....	....	....	2	2	47	20.00
Hogan's Creek	1953	Carlton Fulk, Monroe Marion, Sister Elah Fulk ..	Aug.	3	....	....	....	....	....	....	....	....	....	9	5.00
Pilot Mountain ..	1954	Dea. Dee Sams, Moyer Pruitt, Eld. Jesse Collins ..	Aug.	1	1	....	....	....	....	....	....	....	....	20	10.00
Mitchell's River ..	1955	Eld. C. Sykes, Sis. Eliz. Southard, Eld. C. Stewart	July	4	1	....	....	....	....	....	....	....	....	13	10.00
Mulberry	1956	S.M. Southard, Elbert Slawter, Sis. Etta Dameron	Aug.	1	....	....	1	....	....	....	3	....	....	21	17.00
Union	1957	Dea. Tyre Simpson, Bros. M. C. & C. F. Gardner	July	4	....	....	....	....	....	....	....	....	1	61	17.00
Little Vine	1958	Elds. E. Lawson, Willie Branch, Dea. Geo. White	Aug.	2	6	....	2	....	....	....	....	3	3	97	16.00
Pleasant Grove ..	1959	Deacons H. E. & W. H. Johnson, Eld. C. D. Hall	June	3	1	....	....	....	3	....	....	....	1	23	20.00
Deep Creek	1960	Roby Murphy, Roy Poindexter, Jesse Key	June	2	....	....	....	....	....	....	....	....	1	15	8.00
Rock House	1961	W. R. Coins, J. H. Keaton, Elmer Hooker	Sept.	2	1	....	3	....	3	....	....	2	2	39	7.50
Tom's Creek	1962	L. L. Love, Glenn Hunter, Jack Joyce	June	2	....	....	2	....	....	....	....	7	....	49	20.00
Zion Hill	1963	Brethren H. J. Hill, Bennie Snow, Vestal Jones ..	July	3	2	1	4	....	....	1	....	....	2	29	15.00
Fellowship (S.C.)	1964	Elds. R. Bond, W. Stockner, Dea. McKinley Goad	Aug.	2	3	....	....	....	....	....	....	....	1	22	10.00
Chestnut Grove ..	1965	Deacons Alex Edwards, G.P. Lyons, Bro. Pat Snow	Aug.	4	....	....	1	....	....	....	....	....	3	56	12.00
		Totals			22	2	18	....	6	1	3	16	22	713	263.00

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Minutes

OF THE

One Hundred Thirty- Fourth

Annual Session

OF THE

Fisher's River

Primitive Baptist Association

HELD WITH

The Church at

Boyles Chapel

STOKES COUNTY, NORTH CAROLINA

JULY 8, 9, 10,

1966

OFFICERS

ELDER JAMES F. HILL ..... Moderator
King, N. C.; Ph. Old Town 983-3252

CURTIS HARBOUR ..... Clerk
Rt. 2, Dobson, N. C.; Ph. Level Cross 374-2103

ELDER ELBERT L. HUNTER ..... Assistant Clerk
Rt. 1, Box 465, Mt. Airy, N. C.; Ph. 786-8831

Primitive Publications, Elon College, N. C.

Proceedings

OF THE ONE HUNDRED THIRTY-FOURTH ANNUAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT BOYLES CHAPEL IN STOKES COUNTY, NORTH CAROLINA, JULY 8, 9, 10, 1966.

Services were introduced with song and prayer by Elder Henry Viers of Washington Association.

The Introductory Sermon was preached by Elder James F. Hill, Moderator of Fisher's River Association; text used, 1st John 5, beginning at the sixth verse. After intermission, gathered in the church house for association work, and after song and prayer by Elder Eddie Lyles, Moderator of Roaring River Association, proceeded to business as follows:

1. Called for association letters from the different churches. The letters were read and messengers seated by move, second and vote.

2. Elected the same Moderator and Clerk by secret ballot.

3. Called for petitionary letters from churches. There were none.

4. By move, second and vote to not seat our correspondents until Saturday because it was so late in the afternoon.

5. By move, second and vote for our Moderator to make all temporary committee appointments.

a. Committee on Arrangements: Deacon W. H. Johnson, Elder Edward Lawson and Deacon Raymond Smith, along with Moderator and Clerks.

b. Committee on Finance: Deacon T. M. Simpson, Deacon Brady Pilson.

c. Committee on Preaching: Deacon O. W. Sisk, Deacon H. J. Hill and the messengers from Boyles Chapel Church.

6. By move, second and vote that we do not appoint a committee to appoint correspondents to sister associations but let it be on a volunteer basis.

7. On motion that the Minute of the day be read. The Minute was read by the Clerk and received by move, second and vote.

8. By move, second and vote to adjourn to meet Saturday

morning at 8:30 for association work, and at 9:00 for preaching services.

SATURDAY MORNING—July 9, 1966

The association met pursuant to adjournment of yesterday and after song and prayer by Elder Andrew McGlothan from Washington Association, proceeded to business as follows:

1. Called the roll of messengers and marked those that were absent.

2. By move, second and vote that our correspondents report from the sister associations. The report was received and excused those that did not attend.

3. Called for correspondents from sister associations and they came forward as follows:

a. Roaring River Association: Deacon Carl Francis, Deacon W. C. Hall, Elder Raleigh Joines and Elder Eddie Lyles.

b. Washington Association: Elders M. M. Edwards Andrew McGlothan, Henry Viers, Leonard Barton, Joseph Church, Victor Church and Franklin Viers.

c. Saint Clair's Botton: Elder F. O. Sanders, Brother Paul Sanders, and Deacon Quinton Dancy.

d. Piney Grove Association: Deacons S. O. Shelton, Moir Flippin, and Elder Joel Simmons.

e. Mates Creek: Elder Jimmy Whittington, and Elder Robert Mayhorn.

4. Called for visitors from sister associations and they came forward as follows:

a. Mates Creek: Elder Edward Meyer and wife, Deacon Lloyd Hoskins, Deacon Bradley Hager and Brother James Bowman.

b. Roaring River: Brother Jim Richardson and wife, Deacon Wayne Reeves and wife, Sisters Hort Brooks, Faye Garrison and Raleigh Joines.

c. Piney Grove: Sister Joel Simmons, Sister Moir Flippin, Sister S. O. Shelton, Roy Stevens and wife, Sister Josie Shaffer, Sister Dora Joyce, Sister Maggie Hall, Deacon James Tudor and wife, Brother Fred Slate and wife, Brother Burnice Joyce and wife, Brother Lee Anderson, Sister Theo Wood, Deacon

Roy Hall and wife.

d. Washington Association: Elder Estill Owens, Lic. Clayton Edwards.

e. Saint Clair's Bottom: None.

5. By move, second and vote that we seat our correspondents and visitors.

6. Called for the report of the Committee on Arrangements and they reported as follows:

a. We recommend that the obituary of Elder E. H. Horton be printed in our Minute.

b. We recommend that the Articles of Faith, Rules of Decorum and Covenant be printed in our Minute.

c. We recommend that the next session of the Association be held with the church at Sandy Ridge.

d. We recommend that the Circular Letter by Elder James Hill be printed in our Minute.

e. We recommend that Elder Edward Lawson write the next Circular Letter.

f. We recommend that the Moderator and Clerk receive $30 and the Assistant Clerk $20.

g. We recommend that the Clerk have 1,000 copies of our Minute printed and distributed as usual.

h. We recommend a resolution of thanks to God for His wonderful blessings to usward and for the dear brethren and sisters and kind friends for their loyal support in taking care of this Association.

7. Called for report of Committee on Finance. They reported a collection of $274.45 from the churches.

8. We received $22.00 from sale of Histories.

9. By move, second and vote that we receive the work of the committees and dismiss them except the Committee on preaching and they be automatically discharged when their work is completed.

10. Called for volunteers to go to our sister associations as correspondents and they came forward as follows:

a. Saint Clair's Bottom: Deacon Raymond Coins, Deacon H. J. Hill, Elder Coy Sykes, Elder J. A. Marion, Deacon O. W. Sisk.

b. Washington: Deacon H. J. Hill, Deacon O. B. Venable, Elder Willie Branch, Deacon S. M. Southard, Elder J. A. Marion, Elder Coy Sykes, Elder Elbert Hunter, Dtacon O. W. Sisk, Elder James F. Hill.

c. Mates Creek: Elder Edward Lawson, Elder Elbert Hunter, Deacon H. J. Hill, Deacon Raymond Coins, Deacon Jack Joyce, Elder Willie Branch, Eder Coy Sykes, Deacon O. W. Sisk.

d. Piney Grove: Elder Edward Lawson, Elder Elbert Hunter, Elder C. D. Hall, Deacon J. H. Keaton, Deacon Raymond Coins, Deacon E. H. Taylor, Deacon T. M. Simpson, Deacon H. J. Hill, Deacon O. W. Sisk.

e. Roaring River has changed the date of their association until Friday before the 4th Sunday in August, therefore we will have another session before they convene. For this reason we did not list correspondents.

11. On motion the Minute of the day be read. The Minute was read and received by move, second and vote; thus becoming the work of the body.

12. On motion we dismiss at the stand. Dismissed by Elder James F. Hill with song and prayer. Signed by Moderator and Clerks.

ELDER JAMES F. HILL, Moderator
King, N. C.; Ph. Old Town 983-3252
CURTIS HARBOUR, Clerk
Rt. 2, Dobson, N. C.; Ph. Level Cross 374-2103
ELDER ELBERT L. HUNTER, Ass't Cl.
Rt. 1, Box 465, Mt. Airy, N. C.;
Ph. 786-8831

13. Order of Preaching:

Friday Morning: Elder James F. Hill, Fisher's River Association; text used, 1 John 5, beginning at the sixth verse.

Friday Afternoon: No preaching.

Saturday Morning: Lic. Clayton Edwards, Washington Association; failed to get text. Elder Estil Owens from Washington Association; failed to get text. Elder Edward Meyer from

Mates Creek Association, failed to get text. Elder Sam Atkins from Piney Grove Association; failed to get text. Elder Jesse Williams from Piney Grove Association, failed to get text. Elder Bell Tucker from Fisher's River Association; failed to get text.

Saturday Afternoon: Elder Joseph Church from Washington Association, failed to get text. Elder Robert Mayhorn from Mates Creek Association, failed to get text. Services were closed by Elder James F. Hill.

Sunday Morning: Services were opened with song and prayer by Elder Estil Owens. Elder Henry Viers from Washington Association; text Eph. 3. Elder Weldon Joyce from Piney Grove Association; text Heb. 4: 9. Elder M. M. Edwards, Moderator of Washington Association; text Romans 5: 5, 6 and 7.

Sunday Afternoon: Elder Franklin Viers from Washington Association; text Psa. 100. The Association was closed with song and prayer by Elder Joel Simmons, Moderator of Piney Grove Association.

14. Financial Report:

Balance in Clerk's hands from last year	$365.56	
Balance tied up in histories	51.00	
Collected from churches	274.45	
Collected from sale of Histories	22.00	$713.01
Gave Moderator	$ 30.00	
Gave Clerk	30.00	
Gave Assistant Clerk	20.00	
Gave visiting Elders	63.00	
Advance in price of printing 1965 Minutes ..	18.72	
Paid for printing and mailing minutes	125.00	
Balance tied up in Histories	51.00	
Balance in Clerk's hands	375.29	$713.01

15. CIRCULAR LETTER

Dear Brethren:

Being appointed to write the Circular Letter for the 1966 or one hundred and thirty-fourth annual session, I will endeavor to submit the following to wit: We the Fisher's River Association, according to history have for one hundred and thirty-four years, fully intended to preach the doctrine of God, our Savior, in which the Holy Scripture has in time past and does now and will so long as time stands will full support. The doctrine of the knowledge of the truth and the ministry has fully contended that the child of God after being born again, having the Spirit of God born in him and is passed from darkness to the light. Then from that time one becomes responsible for all the sins that he or she shall commit, either in season or out of season it does not make any difference. If we did not know right from wrong at all times, then we would not have to suffer for the sins we commit; then God Almighty has brought us to the knowledge of the truth to know the difference between the devil and God.

Brethren, let us try the spirits and see if they be of the wicked one or the righteous one. Let it be fully understood that the practice of the Fisher's River Association has been the same with its order for one hundred and thirty-four years. We have not tried to hide our doctrine, order, or practice from anyone. It has been fully above board that we did not segregate our services in funerals and that our churches did affiliate with independent churches that were in order or orthodox with Godly religion.

We are not setting ourselves up as a straight edge for other people but we are only saying that if we are so humble to let other people's customs alone and hope they have the same respect for us. I am still talking to Primitive Baptists if you please. This may sound a little rude, but is to be only firm.

We have loved Old Baptists with the same love that God loved us with, and we believe the Church is sovereign, independent in its religious rule of practice and has the governing power to rule its own body—having no government greater than she is herself. Christ is her head or husband; not bound to any other society or elective body of men. In God we trust. Amen.

Now, Brethren, may you all stand with this in mind, If God be for us who can be against us. May this abide in you all. (The Fisher's River Association.)

Submitted by a brother in love,

—James F. Hill

16. **OBITUARY**

ELDER ELDRIGE H. HORTON

We, the Fellowship Church, request that Elder E. H. Horton's obituary be printed in the minute.

Elder Eldridge H. Horton was born to Elder and Mrs. M. M. Horton in Carroll County, Virginia on March 17, 1893. He departed this life on February 28, 1966, making his stay on earth 73 years.

He is survived by one son, Eldridge Horton, Jr.; two sisters, Mrs. Odessa Cruise and Mrs. Ora Martin; one brother, Conrad Horton.

In the summer of 1930, he united with the Little Vine Primitive Baptist Church in Amelia County, Virginia and was baptized by Elder Preston Stone, the Moderator. Later he moved his membership to Fellowship. The dates are not known as to when he felt the burden to proclaim the Gospel of Christ and was later ordained to the full work of the Gospel Ministry.

He will be greatly missed by his loved ones and those who knew him, but we are living in hope that we will all be raised in the likeness of Jesus at that great Morning.

17. **ORDAINED MINISTERS**

Elder Jesse Collins, Box 64, Pilot Mountain, N. C.; Ph. 368-2540
Elder James F. Hill, King, N. C.; Ph. Old Town 983-3252
Elder J. A. Marion, Ararat, N. C.; Ph. Level Cross 374-2327
Elder Bell Tucker, Gibsonville, N. C.; Ph. 449-4374
Elder Dillard Gibbons, Rt. 4, Box 71, High Point, N. C.
Elder J. I. Cruise, 312 Madison Dr., Mt. Airy, N. C.; Ph. 786-4055
Elder Elbert Hunter, Rt. 1, Box 465, Mt. Airy, N. C.; Ph. 786-8831
Elder Coy Stewart, 705 Ferndale Dr., Thomasville, N. C.; Ph. 472-6384
Elder Edward Lawson, Rt. 6, Mt. Airy, N. C.; Ph. Beulah 352-4354
Elder Coy Sykes, Rt. 1, Low Gap, N. C.
Eld. J. L. Williams 975 Pacific Dr. Winston Salem, N. C. Ph. 767-1135
Elder W. C. Collins, Rt. 1, Mt. Airy, N. C.
Elder Willie Branch, Rt. 1, Elkin, N. C.; Ph. Zephyr 366 4512
Elder Claude Hutchens, Rt. 1, Elkins, N. C.
Elder C. D. Hall, 305 East Polo Road, Box 3, Winston Salem, N. C. Ph.725-6694
Elder Hawks, 3958 South Dale Avenue, Winston Salem, N. C.
Elder Waldon Stockner, Hillsville, Virginia.
Elder Richard Bond, Barren Spring, Va.
Elder E. H. Horton, Beltsville, Maryland
Elder Garnett Easter, Rt. 5, Mt. Airy, N. C.
Elder D. E. Wood, Rt. 1, Lowgap, N. C. Ph. Beulah 352-4421
Elder H. B. Thomas, 125 East View St. Galax, Va.; Ph. 236-3696

18. **LICENTIATES**

Otis Rogers, Pinnacle, North Carolina

19. CHURCHES AND THEIR PASTORS

Ararat (C.H.): Elder James F. Hill
Boyles Chapel—Elder J. F. Hill
Chestnut Grove—Elder H. B. Thomas, J. I. Cruise
Deep Creek—Jesse Collins, Jeanie Ashburn
Fellowship (Snake Creek): Elds. Richard Bond, Walden Stockner
Hogan's Creek—Elder Jesse Collins, Dillard Gibbons
Liberty: Elders H. B. Thomas and J. A. Marion
Little Vine: Elder Willie Branch, Coy Sykes
Mitchell's River: Elders D. E. Wood, Coy Sykes, Coy Stewart
Mulberry: Elders Edward Lawson and W. C. Collins
Pilot Mountain—Elder Jesse Collins
Pleasant Grove—Elder C. D. Hall
Rock House: Elder Fletcher Beasley
Sandy Ridge: Elders Coy Sykes, G. L. Easter
Stoney Creek: Elders E. L. Hunter, J. I. Cruise
Tom's Creek: Elder E. L. Hunter, Weldon Joyce
Union: Elder E. L. Hunter
Volunteer: Elder Bell Tucker
Zion Hill—Elders D. E. Wood, H. B. Thomas

20. DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C. 25
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C. 60
Chestnut Grove—G. P. Lyons, Lambsburg, Va. 70
Deep Creek—Mrs. Eunice Key, Siloam, N. C. 25
Fellowship (Snake Creek)—Virgie Stockner, Hillsville, Va. 30
Hogan's Creek: Carlton Fulk, Rt. 1, Siloam, N. C. 20
Liberty: Curtis Harbour, Rt. 2, Dobson, N. C. 30
Little Vine—Geo. White, Rt. 1, Elkin, N. C. 100
Mitchel's River—Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. .. 20
Mulberry—Elbert Slawter, State Road, N. C. 30
Pilot Mountain—Carrie Collins, Box 64, Pilot Mountain, N. C. 25
Pleasant Grove—H. E. Johnson, Rt. 1, East Bent, N. C. 30
Rock House: W. R. Coins, Westfield, N. C. 50
Sandy Ridge—Forest Easter, Rt. 5, Box 153, Mt. Airy, N. C. 55
Stoney Creek—J. M. Hunter, Rt. 1, Box 456, Mt. Airy, N. C. 60
Tom's Creek: L. L. Love, Rt. 2, Pilot Mountain, N. C. 65
Union—Carroll F. Gardner, Allison Tree Circle, Dobson, N. C. 75
Volunteer: O. W. Sisk, King, N. C. 65
Zion Hill—Vestal Jones, Rt. 5, Box 218, Mt. Airy, N. C. 35

21. ASSOCIATION MAILING LIST

Roaring River: John D. Hall, 278 South St., Elkin, N. C. 15
St. Clair's Bottom: Quentin P. Dancy, Chilhowie, Va. 10
Washington. Carlos Jackson, Mavisdale, Va. 30
Piney Grove: S. O. Shelton, Westfield, N. C. 25
Mates Creek: Elder Fonso Justice, Sidney, Ky. 15
Curtis Harbour, Association Clerk 35
1000

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.

2. The moderator and clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.

4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.

6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.

7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.

8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the association shall address another in any other appellation than that of brother.

10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	Last Session of Association	NAMES OF MESSENGERS	Annual or Com.	Sun. of Meeting	Ordained Elders	Licensed Gifts	Rec'd by Exp.	Rec'd by Relation	Rec'd by Letter	Restored to Fel.	Dis'd by Letter	Excluded	Deceased	Tot. Membership	Contribution
Sandy Ridge	1948	Garnett Easter, P. L. Hawks, Cleaver Hawks	Aug.	3	1	....	....	....	....	....	....	....	2	57	$12.00
Ararat (C.H.)	1949	J. E. Simmons, Otis Rogers, Sherman Shelton	May	2	....	1	1	....	....	....	....	....	1	20	10.00
Liberty	1950	Brady Pilson, J. A. Marion, Milt Ashburn	Sept.	1	1	....	2	....	....	....	1	....	2	23	11.00
Volunteer	1951	Raymond Smith, O. W. Sisk, Pete Craddock	June	4	1	....	....	....	....	1	....	3	2	49	22.50
Stoney Creek	1952	Deacons J. M. Hunter, W. C. Hiatt, Ed Smith	June	3	2	....	....	....	....	....	....	1	2	44	20.00
Hogan's Creek	1953	Eld. Dillard Gibbons, Carlton Fulk, Willie McKinney	Aug.	3	1	....	1	....	....	....	....	....	....	10	11.00
Pilot Mountain	1954	Sis. Martha Craddock, Carrie Collins, Jesse Collins	Aug	1	1	....	....	....	....	....	....	1	1	18	11.45
Mitchell's River	1955	Sis. Ora Norman, Eliz. Southard, Mary Norman	July	4	1	....	....	....	....	....	....	....	1	12	10.00
Mulberry	1956	S. M. Southard, O. B. Key, Elbert Slawter	Aug.	1	....	....	....	....	....	....	....	1	....	20	20.00
Union	1957	Burton Venable, T. M. Simpson, Carl Simpson	July	4	....	....	....	....	....	....	....	3	1	57	14.00
Little Vine	1958	Elds. Willie Branch, Coy Sykes, Edward Lawson	Aug.	2	5	....	....	....	....	....	2	....	3	92	22.00
Pleasant Grove	1959	C. D. Hall, Jr., Eld. C. D. Hall, Dea. W. H. Johnson	June	3	1	....	....	....	....	....	....	1	....	22	17.00
Deep Creek	1960	Burges Key, Roy Poindextor, Jesse Key	June	2	....	....	....	....	....	....	....	....	....	15	8.00
Rock House	1961	W. R. Coins, J. H. Keaton, Elmer Hooker	Sept.	2	1	....	1	....	....	....	....	....	....	40	10.50
Tom's Creek	1962	L. L. Love, Glenn Hunter, Jack Joyce	June	2	....	....	....	....	....	....	....	2	1	46	20.00
Zion Hill	1963	Bros. H. J. Hill, Vestal Jones, Bennie Snow	July	3	2	....	....	....	....	....	....	3	....	25	11.00
Fellowship (S.C.)	1964	Elds. Waldon Stockner, Richard Bond, McKinley Goad	Aug.	2	2	....	....	....	....	....	....	....	1	21	10.00
Chestnut Grove	1965	Alex Edwards, G. P. Lyons, Raymond Sumner	Aug	4	....	....	1	....	....	1	....	....	....	58	15.00
Boyles Chapel	1966	Sam Holder, Watson Mabe, E. H. Taylor	May	1	1	....	....	....	....	....	....	2	2	52	19.00
		Totals			20	1	6			2	3	17	19	683	274.45

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Minutes

OF THE

One Hundred Thirty-Fifth

Annual Session

OF THE

Fisher's River

Primitive Baptist Association

HELD WITH

Sandy Ridge Church

CARROLL COUNTY, VIRGINIA

JULY 7, 8, AND 9,

1967

Next session convenes with Liberty Church, located near Copeland School, south of Highway 268, Rt. 2, Dobson, N. C., before the 2nd Sunday in July, 1968

OFFICERS

ELDER ELBERT L. HUNTER ..... Moderator
Rt. 1, Box 465, Mount Airy, N. C.
ELDER EDWARD LAWSON ..... Assistant Moderator
Rt. 6, Mount Airy, N. C.
CARROLL F. GARDNER ..... Clerk
Allison Tree Circle, Dobson, N. C.
BURTON VENABLE ..... Assistant Clerk
Rt. 8, Mount Airy, N. C.

Primitive Publications, Rt. 2, Elon College, N. C. 27244

Proceedings

OF THE ONE HUNDRED THIRTY-FIFTH SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT SANDY RIDGE, CARROLL COUNTY, VIRGINIA, JULY 7, 8, AND 9, 1967

Services were introduced with song and prayer by Elder Lester Barker of Washington Association.

The Introductory Sermon was preached by Elder Elbert Hunter, Moderator of the Fisher's River Association (Text: 1 Peter 1). Elder Edward Lawson, Assistant Moderator of the Fisher's River Association, also preached an Introductory Sermon before intermission (Text: 1 Cor. 13:1).

Following intermission and before the Association proceeded to transact the business of the annual session, Elder Franklin Vires of the Washington Association endeavored to invoke God's blessings with prayer.

1. Called for letters from the Churches of the Association. Presenting letters were Sandy Ridge, Liberty, Stoney Creek, Pilot Mountain, Mitchell's River, Mulberry, Union, Little Vine, Rock House, Tom's Creek, Zion Hill and Fellowship Churches. Motion was made, seconded and passed that the letters be read. The Clerk and the Assistant Clerk then read each of the letters.

2. Motion was made, seconded and approved that the letters be received, the Churches seated and the messengers recognized and seated as the Association.

3. Motion was made, seconded and approved that the Moderator and Clerk be elected by secret ballot and that the Association elect assistants to the Moderator and Clerk with the nominees receiving majority votes for each office be declared Moderator and Clerk and nominees receiving the next highest vote for the respective offices be declared assistants.

4. Motion was made that the Moderator appoint a committee to receive and tabulate the ballot. The motion passed. The Moderator appointed Elder Joel Simmons of the Piney Grove Association, Elder Fonzo Justice of the Mates Creek Association and Elder Lester Barker of the Washington

Association to receive, record and tabulate the ballot.

5. Motion was made, seconded and passed that Elder Coy Sykes serve as Moderator Pro Tem for the purpose of electing the officers of the Association. On the instructions of the Moderator Pro Tem, each Church delegation was called forward to indicate its vote for the officers of the Association. Each delegation of each Church communicated secretly its vote to the Committee. The Committee appointed to tabulate the vote announced that the Association had elected its officers:

Moderator — Elder Elbert Hunter
Assistant Moderator — Elder Edward Lawson
Clerk — Brother Carroll Gardner
Assistant Clerk — Deacon Burton Venable

Thereupon, the Committee was discharged and the officers elected then proceeded to the further transaction

6. Called for petitionary letters. None was presented.

7. Called for Correspondents from sister Associations:

(a) Roaring River Association. Elder Raleigh Joines, Elder Eddie Lyles, Deacon W. C. Hall, Deacon Carl Francis, Deacon Wayne Reeves, and Deacon Jim Richardson asked to be seated.

(b) Washington Association: Elder Henry Vires, Elder Lester Barker, Elder Franklin Vires and Elder Leonard Barton asked to be seated.

(c) Piney Grove Association: Elder Joel Simmons, Elder Harry Bowman, Elder Ray Flinchum, Deacon S. O. Shelton and Brother Fred Slate asked to be seated.

(d) Mates Creek: Elder Fonso Justice and Deacon Arnold Childress asked to be seated.

8. Called visitors from sister Associations:

(a) Roaring River Association: Deacon Fred G. Weaver, Brother Troy Miller and his wife, Sister Gladys Miller, Sister Mae Richardson and Sister Ella Brooks reported as visitors.

(b) Washington Association: Elder Clayton Edwards, Sister Magdalene Barton, Sister Lindy Purgeon, Elder L. C.

Combs, Brother Tolby Fuller and Sister Ellen Reading reported as visitors.

(c) Piney Grove Association: Sister Verta Simmons, Elder Nelson Stewart and his wife, Sister Eliza Stewart, Sister Addie Shelton, Sister Minnie Sturgill, Elder Thaxton Gammons, Sister Eva Slate, Sister Dovie Ramey, Brother Walter Hodge and Sister Alpha Hodge reported as visitors.

(d) Mates Creek Association: Sister Ida Justice and Sister Roxine Childress reported as visitors.

9. Motion was made, seconded and passed that we seat our correspondents and visitors and extend to them the right hand of fellowship. Our correspondents and visitors then were welcomed, came forward and received the right hand of fellowship from the Moderator.

10. Motion was made, seconded and approved that the Moderator make all Temporary Committee appointments.

11. Motion was made, seconded and passed that the Moderator appoint three messengers to each commottee.

12. The Moderator made following appointments:

(a) Committee on Arrangements: Deacon Brady Pilson, Brother Howard Hill and Deacon W. R. Coins.

(b) Committee on Finance: Reacon S. M. Southard, Deacon E. H. Taylor and Elder Waldon Stockner.

(c) Committee on Preaching (to serve with messengers of the host Church of the Association): Elder J. A. Marion, Licenitiate Otis Rogers and Deacon L. L. Love.

13. Motion was made and seconded that the reports of correspondent attending sessions of our sister Associations be made on Saturday, the second day of the session. The motion passed.

14. The Committee appointed to seek recovery of the Association properties reported recovery of the same together with $220.00, a pro-rata share, of the contributions on hand in possession of the former Clerk of the Association. A motion was made, seconded and passed that the report be received and the Committee be discharged.

15. The Moderator asked that we send correspondents

to represent us at sessions of our sister Associations on a volunteer basis. No objection was made.

16. Motion was made and seconded that the Minute of the day be read. The motion was approved. The Clerk read the Minute of the day and a motion was made, seconded and passed that the Association receive and approve the work of the day.

17. A motion was made, seconded and passed that the Association adjourn to 9:00 a. m. E.S.T. on Saturday, July 8, 1967, the second day of the session. Elder Fonso Justice closed the work of the first day of the session with song and prayer.

SATURDAY—July 8, 1967

18. Called the roll of the Churches. All Churches answered and all delegations reported except one messenger who could not be present.

19. Called for report of our correspondents to Sister Association:

(a) Roaring River Association: Our correspondents had previously reported of their visit to the Roaring River Association at our last annual session. Since Roaring River Association had changed the month of its annual session, their report would have been repetitious.

(b) Washington Association: Our correspondents reported that they were received and seated and while our Sister Associations had some difficulty of a domestic nature, it was believed capable of solution by and within the Association not disruptive of our correspondence with them. Otherwise, they reported a good Association.

(c) Mates Creek Association: Our correspondents reported that they were received and seated and that they enjoyed a good Association.

(d) Piney Grove Association: Our correspondents reported that they were received and seated and that Piney Grove Association enjoyed a good Association.

(e) St. Claire's Bottom Association. Our correspondents reported they were received as visitors but were not asked

to be seated because the Association dissolved and disbanded, that only one (Hopkin's View) of the three Churches was present for the purpose of the holding of the Association.

20. Motion was made to receive the report of our correspondents and to discharge them, excusing those who could not attend. The motion was seconded and passed.

21. Called for correspondents from Sister Associations not present on Friday, July 7, 1967:

(b) Piney Grove: No new correspondents were present.

(c) Mates Creek: Elder Monroe Justice and Brother Jessie Hager were present and asked to be seated.

(d) Washington: No new correspondents were present.

22. Called for visitors from sister Associations not present on the first day of the session:

(a) Roaring River: Sister Edna Joines reported as a visitor.

(b) Washington: Elder Victor Church reported as a visitor.

(c) Piney Grove: Deacon Guy Priddy reported as a visitor.

(d) Mates Creek: No additional visitors reported.

23. Motion was made, seconded that we seat our correspondents and visitors from our sister Associations. The motion passed.

24. Called for the report of the Committee on Arrangements. The Committee reported as follows:

(a) We recommend the obituary of Deacon James Monroe Hunter be printed in our Minutes.

(b) We recommend that the Articles of Faith, Rules of Decorum and Covenant be printed in our Minutes.

(c) We recommend that Liberty Church have the next session of the Association.

(d) We recommend that the Moderator and Clerk each receive honorariums of $30.00 each and the Assistant Moderator and Assistant Clerk receive honorariums of $20.00 each.

(e) We recommend that the Clerk have 500 copies of our Mniutes be printed and distributed.

(f) We recommend that a resolution of thanks to God for his wonderful blessings to usward and for the dear brethren and sisters and kind friends for their loyal support in taking care of the Association.

(g) We recommend the adoption of the following resolutions:

(1) Resolved that the independent churches of our faith, order and practice, to-wit: Big Creek, Clear Springs, Wilson, Cedar Falls, Flat Shoals and Oak Grove be certified as worthy of our fellowship and good will, so long as they adhere to sound doctrine and practice, assent to our way and manner of conducting the business of our Association, erect no bars against our corresponding Associations and affiliate with no church group, faction or Association we have, for cause, declared in disorder.

Resolved, further, they be afforded no voice in the affairs of our Association so long as they remain independent. Listed are the names of the elders of these independent churches: Elder Fletcher Beasley, Elder Len Wilkins, Elder Charlie Joyce, Elder Charlie Stephens, Elder Paul Shelton, Elder Ellis Bullin, Elder Willie Martin and Elder Gene Ashburn.

2. Resolved that we establish no prohibition against the elders of our Association from serving in funeral services only with ministers of other denominations, nor do we recommend that any of the elders of our Association engage in the practice, regarding the matter as one of conscience on the part of the elder and God;

Resolved, further, that we establish no test of fellowship respecting the practice with our corresponding Associations.

3. Resolved that we earnestly strive to reconcile ourselves with Churches and Associations which have renounced the causes and grounds which compelled our separation from them and which have repudiated their

unorthodoxy to seek reunion with us in accordance with gospel order.

4. Resolved, we classify an independent church as a duly constituted church which is not a part of an Association of churches, or which chooses deliberately to remain apart from associational affiliation, but which nonetheless is of our faith and order.

5. Resolved, that our Moderator appoint a Committee of three to investigate the three churches of the St. Clairs Bottom Association and to report the status of these three churches for such action as the Association shall deem proper at our next annual session.

Subject to the adoption of this resolution, the Moderator appointed Elder Edward Lawson, Brother Howard Hill, and Brother Carroll Gardner as the Committee.

(h) We recommend that the Circular Letter prepared by Elder Edward Lawson be printed in the Minutes.

(i) We recommend that our Moderator, Elder Elbert Hunter write our next Circular Letter.

25. Motion was made, seconded, and passed unanimously that the report of the Committee on Arrangements, its recommendations and its proposed resolutions be accepted and approved.

26. Called for volunteers to serve as correspondents to sister Associations:

(a) Washington Association: Elder Edward Lawson, Brother Howard Hill, Elder J. A. Marion, Elder Elbert Hunter, Deacon Brady Pilson and Brother Carroll Gardner volunteered to serve as correspondents.

(b) Mates Creek Association (Pontiac, Michigan): Deacon W. R. Coins, Deacon Brady Pilson, Elder Edward Lawson, Brother Howard Hill, Deacon Vestal Jones, Elder E. L. Hunter volunteered to serve as correspondents.

(c) Piney Grove Association: Deacon Brady Pilson, Deacon W. R. Coins, Elder Dillard Gibbons, Deacon Vestal Jones, Licentiate Otis Rogers, Elder E. L. Hunter, Elder Garnet Easter, Brother Howard Hill, Elder J. A. Marion, and Deacon E. H. Taylor volunteered to serve as corres-

pondents.

(d) Roaring River Association: Deacon Brady Pilson, Elder Waldon Stockner, Eld. Dillard Gibbons, Eld. Edward Lawson, Elder J. A. Marion, Deacon S. M. Southard, Bro. Grover Lowe, Elder E. L. Hunter, Deacon W. R. Coins, and Brother Howard Hill volunteered to serve as correspondents

27. Called for report of the Finance Committee. The Committee reported receipt of $167.50 in contributions, and $8.00 from the sale of histories.

28. Motion was made, seconded, and passed that the Finance Committee assume responsibility of making contributions to our visiting correspondents, utilizing the contributions for this purpose.

29. Clerk's report:

Receipt of contributions at Special Session	$120.00	
Receipt from sale of histories, Special Session	4.00	
Receipt from former Clerk of Association	220.00	
Contributions, 135th Annual Session	167.50	
Receipt from sale of histories, 135th Annual Session	8.00	$519.50
Disbursements:		
Preparation of Minutes of Special Session	97.50	
Contributions to visiting correspondents	120.00	
Honorariums to Officers of Association	100.00	
Balance	202.00	$519.50

30. Motion was made, seconded and approved that the Committee on Arrangements be discharged, that the Committee on Preaching and Committee on Finance be discharged when their work is completed.

31. Motion was made, seconded, and passed that the Minute of the day be read. After its reading, motion was made, seconded, and approved that the work of the day be approved.

32. Motion was made to adjourn; it was seconded and passed. Elder Marion dismissed the Association with

prayer.
Signed:

Elder Elbert Hunter, Moderator
Elder Edward Lawson, Ass't Moderator
Carroll F. Gardner, Clerk

CIRCULAR LETTER

To the Fisher's River Primitive Baptist Association:

Being appointed to write a Circular Letter for the consideration of the 1967 session, I now endeavor to do so with an humble hope that God will lead my mind.

For one hundred and thirty-five years, you have stood as a bulwark against unsound doctrine, practice and order. You have suffered the storms of life and bear the scars of many battles.

You had your beginning at Cody's Creek Meeting House and spread your branches out over the countryside giving shelter to weary pilgrims who on this journey of life needed a haven of rest.

Being conceived in love and brought forth in joy, nourished and taught of God, you prospered having no other law save the law of God, having no need for the commandments of men because of your love of God and fellowmen.

Your days have been spent rejoicing and your nights in peaceful slumber with the exception of a few stormy periods when the light of His blood.

Your doctrine has been free grace given by God, the Father, through His Son, the Lord Jesus Christ, and being born by His Spirit made ready for the receiving of spiritual blessings and the fulfillment of His promise when He will come again for the purchase of Hs blood.

Your practice has been to fellowship orderly Baptists when an effort has been made to obtain your fellowship, to keep yourselves unspotted from the world and to endeavor to walk at peace with all men, if possible.

You are the garden of God's love, giving praise and glory to His name as your beauty shines forth for all to see.

For 135 years, you have been kept by the power of God as a house built on a firm foundation. And my prayer for you, the Fisher's River Association, is that you continue in bonds of love.

Your humble servant,
Signed: —Elder Edward Lawson

OBITUARY OF DEACON JAMES MONROE HUNTER

James Monroe Hunter was born October 24, 1890 near Westfield, Surrey County, N. C. He passed away September 18, 1966 after an N. C., making his stay upon the earth 75 years, 10 months and 25 days.

He was the eldest child of the late Deacon Aquilla and Martha Ann Smith Hunter. He was twice married, the first time on February 15, 1914 to Miss Roxie Joyce who passed away in 1935 and in 1937 he was married to Miss Bertha Taylor who survives him, along with 4 sons of the first union. They are J. Lester, J. Wesley, Elder Elbert L. and Clyde M. Hunter, all of Mt. Airy, N. C. Four sisters survive him:

Mrs. Maggie Jackson, Mrs. Lula Cooke, Mrs. Mattie Jackson and Mrs. Lillian Cooke; four brothers: Oscar, Jessie, Glenn and Hassell Hunter; fourteen grandchildren and ten great grandchildren.

In 1915, he moved to the Holly Springs Community near Mt. Airy where he lived the rest of his life as a successful farmer. He was quiet and humble in his manner, very industrious, spending as few idle hours and speaking as few idle works as any one that ever lived in our community and was respected and held in high esteem by all that knew him.

On June 13, 1916, he and Mother united with Stoney Creek Church and were baptized July 30, 1916 by Elder F. P. Stone. On June 18, 1921, he was ordained a deacon of Stoney Creek Church and honorably fulfilled his duties until death. He was also a trustee of the church property, served as assistant clerk from 1922 until 1961 when he was elected clerk. He was a gifted penman and had kept the church records from May 1922 until his passing.

He was a firm believer in God's electing grace, was faithful to his church and to Fisher's River Association which he dearly loved, always filling his seat unless providentially hindered.

His funeral was conducted at Stoney Creek Church, Tuesday, September 20, 1967 by Elders Edward Lawson, J. I. Cruise and C. D. Hall. His body was laid to rest beside mother in the church cemetery to await the second coming of our Savior.

We miss him so much at Stoney Creek but feel our loss is his eternal gain.

Written by his unworthy son, Elder Elbert L. Hunter, at the request of Stoney Creek Church, this the 17th day of June, 1967.

Signed:

E. L. HUNTER, Moderator
LOUISE HUNTER, Clerk

ORDAINED MINISTERS

Elder J. A. Marion, Ararat, N. C.; Ph. Level Cross 374-2327
Elder J. I. Cruise, 312 Madison Dr., Mt. Airy, N. C.; Ph. 786-4055
Elder Elbert Hunter, Rt. 1, Box 465, Mt. Airy, N. C.; Ph. 786-8831
Elder Coy Stewart, 705 Ferndale Dr., Thomasville, N. C.; Ph. 472-6384
Elder Edward Lawson, Rt. 6, Mt. Airy, N. C.; Ph. Beulah 352-4354
Elder Coy Sykes, Rt. 1, Low Gap, N. C.
Elder W. C. Collins, Rt. 1, Mt. Airy, N. C.
Elder Willie Branch, Rt. 1, Elkin, N. C.; Ph. Zephyr 366 4512
Elder Claude Hutchens, Rt. 1, Elkins, N. C.
Elder Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
Elder Waldon Stockner, Hillsville, Virginia.
Elder Garnett Easter, Rt. 5, Mt. Airy, N. C.
Elder D. E. Wood, Rt. 1, Lowgap, N. C. Ph. Beulah 352-4421

LICENTIATES

Otis Rogers, Pinnacle, North Carolina

CHURCHES AND THEIR PASTORS

Fellowship (Snake Creek): Garnet Easter, Walden Stockner
Liberty: Elder J. A. Marion
Little Vine: Elders Willie Branch, Coy Sykes
Mitchell's River: Elders D. E. Wood, Coy Sykes, Coy Stewart
Mulberry: Elder Edward Lawson
Pilot Mountain: Charlie Hall
Rock House: Elder Fletcher Beasley
Sandy Ridge: Elders Coy Sykes, J. I. Cruise
Stoney Creek: Elders E. L. Hunter, J. I. Cruise
Tom's Creek: Elders E. L. Hunter, Edward Lawson
Union: Elders E. L. Hunter, Edward Lawson
Zion Hill:Elder D. E. Wood

DISTRIBUTION OF MINUTES

Sandy Ridge: Mrs. Forest Easter, Rt. 5, Box 153, Mt. Airy, N. C. 40
Liberty: Mrs. Ruth Marion, Rt. 1, Ararat, N. C. 20
Stoney Creek: Mrs. Louise Hunter, Rt. 1, Box 465, Mt. Airy, N. C. 40
Pilot Mountain: Mrs. Avolene Sams, Rt. 1, Pinnacle, N. C. 20
Mitchell's River: Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. 15
Mulberry: Mr. Elbert Slawter, State Road, N. C. 20
Union: Mr. Carroll F. Gardner, Allison Tree Cicrle, Dobson, N. C. 50
Little Vine: Mr. George White, Rt. 1, Elkin, N. C. 80
Rock House: Mr. W. P. Coins, Westfield, N. C. 45
Tom's Creek: Mr. L. L. Love, Pilot Mountain, N. C. 45
Zion Hill: Mr. Vestal Jones, Rt. 5, Box 218, Mt. Airy, N. C. 20
Fellowship: Mrs. Virgie Stockner, Rt. 1, Box 120, Hillsville, Va. 20
Roaring River: Mr. John D. Hall, 278 South St., Elkin, N. C. 15
Washington Association: Mr. Carlos Jackson, Mavisdale, Va. 25
Piney Grove: Mr. E. O. Shelton, Westfield, N. C. 25
Mates Creek: Elder Fonso Justice, Sidney, Ky. 20
Carroll F. Gardner, Asso. Clerk, Dobson, N. C. 15

500

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

Article V—We believe in the doctrine of original sin.

Article VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

Article VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

Article VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

Article IX—We believe the saints persevere in grace and never finally fall away.

Article X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

Article XI—We believe in the resurrection of the dead, and a general judgment.

Article XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

Article XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.

2. The moderator and clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.

4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.

6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.

7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.

8 No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the association shall address another in any other appellation than that of brother.

10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shal. be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers: and upon examination, if found

orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,--and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	Last Session of Association	NAMES OF CHURCH MESSENGERS	Communion Mo.	Sun. of Meeting	Ordained Elders	Licentiates	Rec'd by Exp.	Rec'd by Relation	Rec'd by Letter	Dis'd by Letter	Excluded	Deceased	Tot. Membership	Contribution
Liberty	1950	Deac. Brady Pilson, Eld. J.A. Marion, Ray Poindexter	Sept.	1	1	....	2	....	....	....	2	....	21	$ 9.00
Stoney Creek	1952	Eld. J. I. Cruise, Deac. Ed Smith, Deac. W. C. Hiatt	June	3	2	....	2	....	....	....	....	2	44	25.00
Pilot Mountain	1954	Deac. E. H. Taylor, Bro. Otis Rogers, Eld. D. Gibbons	Aug.	1	1	1	....	6	....	....	5	....	20	12.00
Mitchell's River	1955	Eld. Coy Sykes, Eld. C. Stewart, Sister Ora Norman	July	4	1	....	....	....	....	....	....	1	12	7.00
Mulberry	1956	S. M. Southard, Elbert Slawter, Sister Etta Dameron	Aug.	1	....	....	....	....	....	....	....	....	20	17.00
Union	1957	Deacs. Burton Venable, T. M. Simpson; Ellis Whitaker	July	4	....	....	....	....	....	....	1	1	55	16.00
Little Vine	1958	Eld. Ed. Lawson, G. W. White, S. R. Gillespie	Aug.	2	5	....	....	....	....	....	2	2	88	20.00
Rock House	1961	W. R. Coins, Elmer Hooker, Ellis Jones	Sept.	2	1	....	....	....	....	....	....	....	40	10.50
Tom's Creek	1962	L. L. Love, Jack Joyce, Glenn Hunter	June	2	....	....	....	....	....	....	....	....	45	15.00
Zion Hill	1963	Bennie Snow, H. J. Hill, Gover Lowe	July	3	1	....	....	....	....	....	2	....	21	10.00
Fellowship (S.C.)	1964	Eld. W. Stockner, Deacons J. A. Banks, M. Goad	Aug.	2	1	....	....	....	....	....	2	....	19	10.00
Sandy Ridge	1967	Cleaver Hawks, P. L. Hawks, Garnett Easter	Aug.	3	1	....	....	....	....	....	....	4	53	15.00
		Totals			14	1	4	6	....	....	14	10	458	167.50

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Minutes

OF THE

Special Session

OF THE

Fisher's River
Primitive Baptist Association

HELD WITH

Union Church

SURRY COUNTY, NORTH CAROLINA
SATURDAY, JANUARY 28,

1967

Next annual and regular session convenes with Sandy Ridge Church located in Carroll County, Virginia west of U. S. Highway No. 52 north of Cana, Virginia on the Lamburg Road, July 7, 8 and 9, 1967.

OFFICERS

ELDER ELBERT L. HUNTER ..... Moderator
Rt. 1, Box 465, Mt. Airy, N. C.
ELDER EDWARD R. LAWSON ..... Assistant Moderator
Rt. 6, Mt. Airy, N. C.
BROTHER CARROLL F. GARDNER ..... Clerk
Allison Tree Circle, Dobson, N. C.
DEACON BURTON VENABLE ..... Assistant Clerk
Rt. 8, Mt. Airy, N. C.

Primitive Publications, Rt. 2, Elon College, N. C. 27244

Proceedings

OF THE SPECIAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT UNION IN SURRY COUNTY, NORTH CAROLINA, JANUARY 28, 1967.

Pursuant to a notice issued to all the churches of the Association as it was comprised on the occasion of the last regular session of the Association, this Special Session of the Association was held with the Church at Union on Saturday, January 28, 1967.

The call for the Special Session was authorized by three of the churches of the Association and supported by several other churches.

The request for a Special Session was solemnized by formal motions adopted at regular conference meetings authorizing the Assistant Clerk of the Association, Elder Elbert L. Hunter, to issue the call, accounting for the absence of the Moderator of the Association who had previously communicated his resignation to the churches and whose home church had elected to withdraw from the Association and, further, for the absence of the Clerk of the Association who had been lawfully excluded from his home church.

The following churches were represented, presenting letters and requesting to be seated: Sandy Ridge, Liberty, Stoney Creek, Pilot Mountain, Mitchell's River, Mulberry, Union, Little Vine, Rock House, Tom's Creek, Zion Hill and Fellowship. (The following churches did not answer the call of the roll of the churches nor represent themselves at the Association: Ararat, Volunteer, Hogan's Creek, Pleasant Grove, Deep Creek, Chestnut Grove and Boyles Chapel.)

Elder D. E. Wood preached the introductory sermon after services were convened with song and prayer.

The business of the Association was transacted as follows:

1. Elder Edward Lawson was chosen Moderator Pro-Tem and Brother Carroll F. Gardner was selected as Clerk Pro-Tem.

2. Called for association letters from the different churches. Answering the roll call were the following churches: Sandy Ridge, Liberty, Stoney Creek, Pilot Mountain, Mitchell's River,

Mulberry, Union, Little Vine, Rock House, Tom's Creek, Zion Hill and Fellowship. The letters were read and messengers were seated by move, second and vote.

3. Motion was made, seconded and approved that the Moderator and Clerk be elected by secret ballot and that the Association elect assistants to the Moderator and Clerk with the nominees receiving majority votes for each office be declared Moderator and Clerk and nominees receiving the next highest vote for the respective offices be declared assistants.

4. Motion was made, seconded and approved that the Moderator Pro-Tem appoint a committee to tabulate the ballot. Elder Edward Lawson, Moderator Pro-Tem, appointed Elder F. O. Sanders of Hopkin's View Church, Elder Joel Simmons of Piney Grove Association and Elder Lester Barker of Washington Association as the committee to tabulate the vote.

5. A quorum was questioned and a roll call of the churches seated as the Association was made. Each church seated and represented had all its messengers in attendance. Alternates represented messengers who, for good reasons assigned, could not be present.

6. The roll of the churches represented was called and the messengers of the churches indicated, delegation following delegation, to the committee their choice for Moderator and Clerk. The committee announced that the Association had elected as officers:

Moderator ..... Elder Elbert L. Hunter
Assistant Moderator ..... Elder Edward Lawson
Clerk ..... Carroll F. Gardner
Assistant Clerk ..... Deacon Burton Venable

7. Motion was made, seconded and passed that we seat our brothers and sisters from our corresponding associations as visitors. Present and seated were, as follows:

Roaring River: Deacon Carl Frances, Brother Clarence Hall.

Washington: Elder Lester Barker, Deacon Carlos Jackson.

Piney Grove: Elder Joel Simmons and Sister Simmons, Elder Nelson Stewart and Sister Stewart, Elder Harry Bowman and Sister Bowman, Deacon S. O. Shelton and Sister Shelton, Deacon James Tudor and Sister Tudor, Deacon Willie Shelton and

Sister Shelton, Deacon Andy Bennett and Sister Bennett, Brother Otis Morton and Sister Morton, Deacon Moir Flippin, Brother Drew Mabe, Elder Ray Flinchum, Elder Johnny Duggins, Licentiate Walter Hodge.

Hopkins View Church: Elder F. A. Sanders and Sister Sanders, Sister Hazel Stringer.

8. Motion was made, seconded, and passed that a finance committee be appointed to receive the contributions of the churches. Elder Willie Branch and Elder J. A. Marion were appointed by the Moderator.

9. The clerk of the Church at Union, a messenger to the Association, advised the Association of the action taken by Union Church respecting Boyles Chapel Church following the last session of the Association held with the Church at Boyles Chapel Church, July 8, 9 and 10, 1966. At the next ensuing and regular conference meeting of the Church at Union, after being found in peace and in order, the Church at Union heard the report of its messengers appointed to represent the Church at the Association, and did communicate its grievances to the Church at Boyles Chapel requesting, in particular, that the Church at Boyles Chapel cause Elder James F. Hill, a member of that church, to cease and desist in the advocacy that he knows of an unqualified certainty, at all times, under all circumstances and in all conditions, that he is called to preach the gospel. The grievances of Union Church were communicated to Boyles Chapel Church by formal letter of reference. In succession, the Church at Boyles Chapel withdrew from the Association, Elder James F. Hill resigned as Moderator of the Association and the Church at Union declared nonfellowship for Boyles Chapel Church. The Church at Boyles Chapel then later answered the letter of reference by Union Church affirming it had no cause to call Elder James F. Hill in question. The Church at Union adopted a "Declaration of Belief" which was read to the Association.

10. Motion was made, seconded and passed that the Association adopt and accept as a Resolution the Declaration of Belief adopted by Union Church respecting the subject, "The advocacy by an elder that he knows of an unqualified cer-

tainty, under all circumstances and in all conditions, that he is called to preach the gospel," and that it be excerpted for the Minutes of the Association, retaining its essential features. (See page 5).

11. Motion was made, seconded and passed that the Association withdraw fellowship from Boyles Chapel Church and for all as should affiliate with its disorder, viz.; (a) its failure to cause Elder James F. Hill to stop advocating the heresy that he knows of an unqualified certainty, at all times, under all circumstances and in all conditions, that he is called to preach the gospel, and (b) for its withdrawal, without just cause, from the Association.

12. The motion was made, seconded and passed that the Churches of the Association be at liberty to receive members by relationship who desire a home in the churches of the Association and who wish to leave the churches formerly of the Association which are now in disorder.

13. Motion was made that the Assistant Moderator, the Clerk and Assistant Clerk comprise a committee of three to secure the books, records and properties of the Association voluntarily from the former Clerk of the Association. The motion was seconded and passed. Further discussion revealed that Brother Curtis Harbour had been properly excluded from membership by Liberty Church and could no longer act as legal custodian of Association properties. A motion was made, seconded and passed that the office of Clerk of the Association be declared forfeited by Brother Curtis Harbour by reason of his exclusion from Liberty Church.

14. Motion was made, seconded and approved that six hundred copies of the minutes be printed and that the Clerk assume supervision in the preparation of said minutes and the contributions be used to defray the cost of printing.

15. The report of the Finance Committee was called for. The committee reported receipt of $120.00 from the churches and $4.00 from the sale of histories. By move, second and vote the committee was discharged.

16. Motion was made, seconded and approved that our Association apologize to our corresponding brothers and sisters for

the conduct of our Association held with the Church at Boyles Chapel and for the failure of the Minutes of our Association to reflect the manner our last Association was in fact conducted.

17. Motion was made that the Minutes be read. The motion was seconded and passed. The Minutes were read and were approved, as read, by motion, second and vote.

18. The Special Session was concluded by song and prayer. The Minutes were signed by the Moderator and Clerk.

s/ ELDER ELBERT HUNTER, Moderator
Rt. 1, Box 465, Mt. Airy, N. C.
s/ CARROLL F. GARDNER, Clerk
Allison Tree Circle, Dobson, N. C.

A DECLARATION OF BELIEF

It is inadvisable for an elder to advocate that he knows of an unqualified certainty (at all times, under all circumstances and in all conditions) that he is called to preach the gospel:

(1) It is not profitable to the church; (2) The proposition is not irrefutably established by the scriptures; (3) It is doubtful one can constantly possess reassurance of the calling regardless of circumstance and condition; (4) The advocacy by an elder, thusly, "I know I am called to preach" is, when stated as an absolute, boastful, without humility; it is unbecoming for an elder to be boastful; and (5) For an elder to advocate that he knows that he is called to preach approaches usurpation of the glory of God which is His alone!

The best evidence the church has that an elder has been called to preach the gospel is the witness of the preaching of the gospel by the elder when so blessed; and it is in the preaching of the gospel that the church is comforted. The argument by an elder that he knows that he is called to preach the gospel can be of no particular profit to anyone but the elder proclaiming it.

John the Baptist baptised the Savior, was later imprisoned (a circumstance), filled with doubt and despair (conditions) and is recorded to have sent two of his disciples to Jesus to inquire, "Art thou he that should come? or look we for another?" John had preached in the name of Jesus Christ and had witnessed on the occasion of his baptistm and felt the actual, visible and spiritual revelation that Jesus Christ was sent by God, the Father, and heard those awesome words: This is My beloved Son, in Whom I am well pleased! (Matt. 3:17) Yet, John doubted.

Experience common to the preaching brethren and to laymen indicate no constant conditions. We are not constantly bathed in the magnified and joyful presence and effect of the Spirit of God; we are not always rejoicing. We are often enveloped with fear and doubt, so much so, we sometimes wonder if we are not altogether deceived—yet, clinging anxiously to an indestructible hope (sometimes only

faintly glowing, sometimes burning brightly) which sustains us until refreshing reassurance is felt and received through the preaching of the gospel, thus enabling us to press on, causing us to rejoice and comforting us along the way.

When the Savior was questioned as to the doctrine He preached, He said, "My doctrine is not Mine, but His that sent Me. If any man will do His will he shall know of the doctrine or whether I speak of myself. He that speaketh of himself seeketh his own glory but he that seeketh the glory that sent him, the same is true, and no unrighteousness is in him. (St. John 7:15-18) Paul wrote the Church at Corinth: "Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. (1 Cor. 8:1-3) "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God." (1 Cor. 2:11)

Moses elevated himself, not God, in the eyes of Israel when he said, "Must we fetch you water out of this rock?" (Numbers 20:2-13) as if to say, "Must Aaron and I fetch you water out of this rock?" and for this transgression, Moses was denied entry to the promised land.

To press the contention promotes the peril of division and confusion. We do not have the privilege of imposing our peculiarly personal beliefs upon our brethren so as to create confusion: Paul admonished the Church at Corinth, "Now, I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. . . . avoid foolish and unlearned questions . . . knowing they do gender strifes." (1 Cor. 1:10 and 2 Tim. 2:23)

Elders, in particular should endeavor to avoid creating division, for it is written, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness, instructing those that oppose themselves. . . ." (2 Tim. 2:24, 25) We are admonished to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace. (Eph. 5:1-3)

It may be said that we acknowledge the evidence that an elder is called to preach the gospel when he is in fact blessed to preach the gospel and we are blessed to reap and receive the edification of the gospel in our breasts (spirit witnessing with spirit). God alone may be praised. We honor His matchless name that His servant rejoices in the preaching of the gospel when so blessed, for it is a comforting, though unlikely a lasting reassurance that his calling is true and that, in obedience to God's command, the servant has offered himself a sacrifice as an instrument to God's glory. Like John the Baptist, he, too, will likely doubt again.

Our faith may not rest upon the surety of the calling of the servant but rather upon the surety of Him who has called the servant to comfort His people.

In all our ways, we have a duty to promote the harmony of the church! We have no liberty to create disputes within the church. Whenever disputes do arise, we have a duty to resolve them, endeavoring to keep the unity of the spirit in the bonds of peace, to be kind to one another, tenderhearted, forgiving one another, letting nothing be done through strife or vainglory, but in lowliness of mind esteeming one another better than ourselves.

ORDAINED MINISTERS

Elder J. A. Marion, Ararat, N. C.; Ph. Level Cross 374-2327
Elder J. I. Cruise, 312 Madison Dr., Mt. Airy, N. C.; Ph. 786-4055
Elder Elbert Hunter, Rt. 1, Box 465, Mt. Airy, N. C.; Ph. 786-8831
Elder Coy Stewart, 705 Ferndale Dr., Thomasville, N. C.; Ph. 472-6384
Elder Edward Lawson, Rt. 6, Mt. Airy, N. C.; Ph. Beulah 352-4354
Elder Coy Sykes, Rt. 1, Low Gap, N. C.
Elder W. C. Collins, Rt. 1, Mt. Airy, N. C.
Elder Willie Branch, Rt. 1, Elkin, N. C.; Ph. Zephyr 366 4512
Elder Claude Hutchens, Rt. 1, Elkins, N. C.
Elder Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
Elder Waldon Stockner, Hillsville, Virginia.
Elder Garnett Easter, Rt. 5, Mt. Airy, N. C.
Elder D. E. Wood, Rt. 1, Lowgap, N. C. Ph. Beulah 352-4421

LICENTIATES

Otis Rogers, Pinnacle, North Carolina

CHURCHES AND THEIR PASTORS

Fellowship (Snake Creek): Garnet Easter, Walden Stockner
Liberty: Elder J. A. Marion
Little Vine: Elders Willie Branch, Coy Sykes
Mitchell's River: Elders D. E. Wood, Coy Sykes, Coy Stewart
Mulberry: Elder Edward Lawson
Pilot Mountain: Charlie Hall
Rock House: Elder Fletcher Beasley
Sandy Ridge: Elders Coy Sykes, J. I. Cruise
Stoney Creek: Elders E. L. Hunter, J. I. Cruise
Tom's Creek: Elders E. L. Hunter, Edward Lawson
Union: Elders E. L. Hunter, Edward Lawson
Zion Hill:Elder D. E. Wood

DISTRIBUTION OF MINUTES

Sandy Ridge: Mrs. Forest Easter, Rt. 5, Box 153, Mt. Airy, N. C. 55
Liberty: Mrs. Ruth Marion, Rt. 1, Ararat, N. C. 25
Stoney Creek: Mrs. Louise Hunter, Rt. 1, Box 465, Mt. Airy, N. C. 50
Pilot Mountain: Mrs. Avolene Sams, Rt. 1, Pinnacle, N. C. 25
Mitchell's River: Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. 15
Mulberry: Mr. Elbert Slawter, State Road, N. C. 25
Union: Mr. Carroll F. Gardner, Allison Tree Circle, Dobson, N. C. 60
Little Vine: Mr. George White, Rt. 1, Elkin, N. C. 90
Rock House: Mr. W. P. Coins, Westfield, N. C. 50
Tom's Creek: Mr. L. L. Love, Pilot Mountain, N. C. 50
Zion Hill: Mr. Vestal Jones, Rt. 5, Box 218, Mt. Airy, N. C. 25
Fellowship: Mrs. Virgie Stockner, Rt. 1, Box 120, Hillsville, Va. 25

ASSOCIATION MAILING LIST

Roaring River: Mr. John D. Hall, 278 South St., Elkin, N. C.	15
Washington: Mr. Carlos Jackson, Mavisdale, Va.	30
Piney Grove: Mr. S. O. Shelton, Westfield, N. C.	25
Mates Creek: Elder Fonso Justice, Sidney, Ky.	20
Carroll F. Gardner, Association Clerk	115
	600

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

Article V—We believe in the doctrine of original sin.

Article VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

Article VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

Article VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

Article IX—We believe the saints persevere in grace and never finally fall away.

Article X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

Article XI—We believe in the resurrection of the dead, and a general judgment.

Article XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

Article XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shal. be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.
2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.
3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.
4. The association, when convened, shall be governed and ruled by a regular and proper decorum.
5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.
6. New churches may be admitted into this association, who shall

petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

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Sandy Ridge	1948	P. L. Hawks, Clever Hawks, Garnet Easter	Aug.	3	1	....	....	....	....	....	....	....	2	55	$5.00
Liberty	1950	Brady Pilson, J. E. Poindexter, Eld. J. A. Marion	Sept.	1	1	....	....	....	....	....	....	2	....	21	8.00
Stoney Creek	1952	Elds. J. I. Cruise, E. L. Hunter, Deac. Ed Smith	June	3	2	....	....	....	....	....	....	....	2	42	21.00
Pilot Mountain	1954	Dee Sams, Eld. Dillard Gibbons, Moir Pruitt	Aug.	1	1	1	....	4	....	1	....	5	....	18	10.00
Mitchell's River	1955	Eld. Coy Steward, Evelyn Stewart, Eliz. Southard	July	4	1	....	....	....	....	....	....	....	....	13	8.00
Mulberry	1956	Deac. S.M. Southard, Etta Dameron, Elbert Slawter	Aug.	1	....	....	....	....	....	....	....	....	....	20	7.00
Union	1957	Deac. Tyre Simpson, Carroll Gardner, M. Gardner	July	4	....	....	....	....	....	....	....	....	....	57	7.00
Little Vine	1958	Jerry Marion, Eld. Willie Branch, Geo. White	Aug.	2	5	....	....	....	....	....	....	2	3	87	18.50
Rock House	1961	J. H. Keaton, W. R. Coins, Ellis Jones	Sept.	2	1	....	....	....	....	....	....	....	....	40	7.50
Tom's Creek	1962	L. L. Love, Glenn Hunter, Jack Joyce	June	2	....	....	....	....	....	....	....	....	....	46	12.00
Zion Hill	1963	Vestal Jones, Eld. D. E. Wood, Deac. H. J. Hill	July	3	1	....	....	....	....	....	....	2	....	22	9.00
Fellowship (S.C.)	1964	Eld. W. Stockner, Deacons J.A. Banks, M. Goad	Aug.	2	1	....	....	....	....	....	....	1	....	20	7.00
		Totals			14	1	....	4	....	1	....	12	7	441	120.00

206.4
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Minutes

OF THE

One Hundred Thirty-Sixth Annual Session

OF THE

Fisher's River

Primitive Baptist Association

HELD WITH

Liberty Church

SURRY COUNTY, ROUTE 2, DOBSON, N. C.

JULY 12, 13 AND 14,

1968

Next session convenes with Stoney Creek Church, located south of Mt. Airy, North Carolina on Old U. S. Highway No. 52, before the second Sunday in July, 1969.

OFFICERS

ELDER COY SYKES ..... Moderator
Dobson, N. C.

ELDER EDWARD LAWSON ..... Assistant Moderator
Rt. 6, Mt. Airy, N. C.

CARROLL F. GARDNER ..... Clerk
Allison Tree Circle, Dobson, N. C.

ELDER ELBERT HUNTER ..... Assistant Clerk
Rt. 1, Box 465, Mt. Airy, N. C.

Primitive Publications, Rt. 2, Elon College, N. C. 27244

Proceedings

Of the One Hundred Thirty-Sixth Session of the Fisher's River Primitive Baptist Association, Held with the Church at Liberty, Surry County, North Carolina, July 12, 13, and 14, 1968.

Services were introduced with song and prayer by Elder Jule A. Marion of Liberty Church.

Introductory Sermons were preached by Elder Edward Lawson, Assistant Moderator of the Association, text: Psalm 107:1, and by Elder Donnie Wood of Zion Hill Church. Elder Wood selected no particular text.

Following intermission, messengers of the several churches gathered in the church and proceeded to transact the business of the Association.

1. The Moderator directed the Clerk to call the roll of the churches. Presenting letters were Liberty, Stoney Creek, Pilot Mountain, Mitchell's River, Mulberry, Union, Little Vine, Rock House, Tom's Creek, Zion Hill, Fellowship and Sandy Ridge Churches.

The Moderator inquired as to whether the assembly wanted the letters of the churches read. A motion and second were made that the Clerk read the letters. The motion passed and the Clerk read each of the letters from the churches.

2. Thereupon, a motion was made, seconded and approved that the letters be received, that the churches presenting the letters be seated, their messengers recognized and seated as the Association.

3. The Moderator then instructed the Association to proceed to elect its officers. A motion was made, seconded and approved unanimously that Elders J. A. Marion, Moderator of Liberty Church, the host church of the Association, serve as Moderator Pro-Tem for the purpose of electing the officers of the Association.

The Moderator Pro-Tem then inquired of the Association as to the manner the Association would adopt in choosing its officers. After a short discussion, the Moderator Pro-Tem asked if the Association would elect its officers by secret ballot with the nominees receiving the highest vote

be declared Moderator and Clerk and those receiving the next highest vote be declared Assistant Moderator and Assistant Clerk. A show of hands affirmed approval of the suggested method.

The Moderator Pro-Tem then appointed Elder Willie Branch, Elder Donnie Wood and Elder Howard Hill as a committee to receive and tabulate the ballot.

The messengers of the several churches were called forward to indicate their preference of officers, secretly stating their choice for Moderator and Clerk to the committee. After all delegations of all the churches had voted, the committee announced that the Association had elected its officers: Moderator: Elder Coy Sykes

Assistant Moderator: Elder Edward Lawson

Clerk: Brother Carroll Gardner

Assistant Clerk: Elder Elbert L. Hunter

Thereupon, the Committee was discharged and the newly elected officers made brief remarks. Elder Coy Sykes assumed the post of Moderator with humble gratitude for the confidence the churches had placed in him and he requested that the churches walk together in the old paths, to pray together, to keep the peace at home and asked the Association to pray for him. Elder Sykes concluded his prefatory remarks by urging our corresponding brothers to labor at home and solve their problems at home. The Assistant Moderator expressed his appreciation to the Association and pleaded for God's blessings toward and for the Association. The Clerk spoke for a few minutes.

4. Called for petitionary letters. None was presented.

5. The Moderator appointed Elder Willie Branch, Elder Howard Hill and Elder Donnie Wood to serve the congregation at the outdoor stand until the Committee on Preaching should be selected to serve the Association.

6. A motion was made, seconded and approved that the Committee appointed to investigate the status of the former St. Claire's Bottom Association now give its report.

The members of the Committee, Elder Edward Lawson, Elder Howard Hill and Brother Carroll Gardner, then made their report.

THE REPORT:

The Committee made two visits to Hopkin's View Church. The first visit was made in early August of 1967 and the second visit was made on September 16, 1967.

On the occasion of the first visit, representatives were present from Rush Creek Church and Tumbling Creek Church. The Committee could not then proceed with its investigation because representatives from the two aforementioned churches stated that their respective churches had not authorized them to meet with the Committee. Written requests were penned and hand-delivered to members of these two churches, asking Rush Creek Church and Tumbling Creek Church to appoint representatives and authorize them to meet with the Committee. An oral request was made to Hopkins View to meet with the Committee. Hopkins View Church, in the presence of the Committee, agreed to meet with the Committee. The Committee set the date for the second meeting on the third Saturday in September, 1967 (allowing opportunity for Rush Creek Church and Tumbling Creek Church to have a regular conference meeting).

(The representatives of Rush Creek Church and Tumbling Creek Church had been appointed and authorized to present and communicate an apology to Hopkins View Church. Hopkins View Church acknowledged the apology but required, further, that Rush Creek Church rescind acceptance of one Brother Marvin Helton by relationship in October, 1965. Rush Creek Church was unwilling to comply with this condition.)

On Saturday, September 16, 1967, the Committee journeyed to Hopkins View Church for the second meeting.

When the Committee arrived, Brother Vernie Heath of Rush Creek Church intercepted the Committee on the church grounds and delivered a copy of a recommendation the Committee on Arrangements of the newly formed St. Claire's Bottom Association had made explaining why the churches at Rush Creek and Tumbling Creek did not go to the Association in 1965 and 1966. (Reference may be made to the Minutes of the 59th Annual Session of the St. Claire's

Bottom Association held with the Church at Tumbling Creek, Washington County, Virginia, Sept. 15, 16 and 17, 1967 for the full text of that recommendation, page 3, Item 5 (c). The Committee entered Hopkins View Church. Representatives of Rush Creek Church and Tumbling Creek Church did not enter the church nor submit to the investigation of the Committee.

The church at Hopkins View was confronted with the recommendation made by the Committee on Arrangements of the newly formed St. Claire's Bottom Association and a general inquiry into the reasons for the separation of the three churches and the dissolution of the St. Claire's Bottom Association in the year 1966 was made. The following conclusions were drawn from the investigation:

(a) Tumbling Creek Church did not authorize a letter to the 1965 Session of the Association, and did not appear.

(b) Rush Creek Church prepared a letter, appointed messengers and failed to appear at the 1965 Session.

(c) Hopkins View Church held the 1965 Session. Corresponding associations were present. A Committee was appointed during the session of the Association to investigate why Rush Creek Church and Tumbling Creek Church did not letter up to the 1965 Session. Hopkins View Church also appointed a committee to make the same investigation. The members of both committees were the same.

(d) Rush Creek Church and Tumbling Creek Church declared nonfellowship in the month of October, 1965 for Hopkins View Church for holding the 1965 Session of the Association without them. On the same occasion, Rush Creek Church accepted Brother Marvin Helton of Hopkins View Church by relationship.

(e) In the month of March, 1966, the committees appointed by the Association and by Hopkins View Church to inquire of Rush Creek Church and Tumbling Creek Church as to the reasons why these two churches failed to letter up to the 1965 Session of the Association met with both of these churches and neither church allowed them to speak or to conduct their inquiry during the conference meetings of these two churches.

(f) On the date scheduled for the holding of the 1966 Session of the Association, Hopkins View held the Association and withdrew fellowship from Rush Creek Church and Tumbling Creek Church and proceeded to dissolve the Association. Neither Rush Creek Church nor Tumbling Creek Church lettered up to the 1966 Session of he Association.

(g) Hopkins View accepted Brothers Delmar Heath, Andy Harrington and Charlie McLeod on Sunday after the 1966 and final Session of the Association by relationship. These three brothers had earlier been excluded by Rush Creek Church for contempt.

(h) Rush Creek Church and Tumbling Creek Church, without proper cause, declared nonfellowship for Hopkins View Church (October, 1965) and disregarded a labor of love. Without proper cause, these two churches refused to hear the committee from the Association and from Hopkins View Church as to why they did not letter up to the 1965 Session of the Association.

(i) Rush Creek Church and Tumbling Creek Church did not submit nor did these churches appoint a committee with authority to meet with the Committee (of Fishers River Association) as requested by this Committee. On Friday, September 15, 1967, Rush Creek Church and Tumbling Creek Church reorganized or reactivated the dissolved St. Claire's Bottom Association, one day before this Committee was to meet at Hopkins View Church to make its investigation.

(j) The question of independent churches, while assigned as a reason for splitting the Association, was not brought forward for action at the 1965 Session of the Association; although informal discussions and disputes may have occurred, neither Rush Creek Church nor Tumbling Creek Church presented letters to the 1965 Session requesting reconsideration of the stand earlier taken by the Association respecting independent churches. Hopkins View denied having advocated that independent churches were not of our order.

(k) Hopkins View did on September 16, 1967 adopt a petitionary letter seeking admission to Washington Association.

Addendum

Reference can be made to the Minutes of the Sessions of our corresponding associations, Washington (Vires faction), Mates Creek and Piney Grove Associations, which reflect that Rush Creek and Tumbling Creek Church were seated at their sessions. Mates Creek Association seated these churches as "non-association churches of the same faith and order." The Vires faction of the Washington Association seated these two churches as visitors. The 1968 Session of the Piney Grove Association seated these two churches as the St. Claire's Bottom Association; at the same session the Barker faction of Washington Association was seated but withdrew after the Vires Faction of Washington Association was seated. Hopkins View Church was admitted on its petition to the Barker faction of the Washington Association.

7. After the Committee gave its report, a motion was made and seconded that the Association receive the Committee's report. The motion passed.

8. After some further discussion, a motion was made and seconded to refer the Committee's report to the Committee on Arrangements for its recommendations. The motion was aproved without an objection.

9. A motion was made, seconded and approved that the matter of calling for correspondence be referred to the Committee on Arrangements for consideration and recommendation to the Association.

10. A motion was made, received a second and passed that the Moderator make committee appointments. To the following committees, the Moderator made the following appointments:

(a) Committee on Arrangements: (To serve with the officers of the Association)—Deacon Brady Pilson, Deacon Tyre Simpson, Deacon E. H. Taylor, Brother Benjamin Snow and Brother Cleaver Hawks.

(b) Committee on Finance: Deacon S. M. Southard, Elder Waldon Stockner, Deacon Ed Smith.

(c) Committee on Preaching: (To serve with messengers of Liberty Church)—Deacon George White, Deacon

W. R. Coins and Brother Vestal Jones.

11. A motion was made, received a second and was passed that the Association take no action on messengers to corresponding associations until after the report of the Committee on Arrangements.

12. A motion was made, second and approved that the Association receive and hear the reports of our messengers to our corresponding Associations. The messengers reported as follows:

(a) Washington Association: Washington Association divided on Friday, the first day of the session. Grievances had been filed by some of the churches within the Association agains other churches. The Association divided at the outset. Several churches withdrew and formed another Washington Association.

(b) Mates Creek Association: Correspondents were seated. Rush Creek Church and Tumbling Creek Church were seated. Otherwise, the Association was peaceful.

(c) Piney Grove Association: All correspondents asking for seats were seated, including both factions of the Washington Association and the newly formed St. Claire's Bottom Association (Rush Creek Church and Tumbling Creek Church); the Barker faction of the Washington Association withdrew after the Vires faction of Washington Association was seated.

(d) Roaring River Association: All correspondents reported the session to be a good association.

13. A motion was made, received a second and approved that the reports of correspondents to corresponding associations be received that to excuse those who were unable to attend.

14. A motion was made, seconded and passed that the Minute of the day be read. When read, a motion was made, seconded and approved that the Association receive the Minute of the day. Thereupon, the Committee of Arrangements agreed to meet at Deacon Tyre Simpson's home and the Association was adjourned for the day by move, second and vote. Elder Edward R. Lawson concluded the work of the day by offering song and prayer.

SATURDAY—July 13, 1968

15. Called the roll of churches. All churches answered and all messengers were present, alternates representing those who could not attend.

16. The Moderator requested the reading of the Rules of Decorum by the Clerk. The Clerk then read aloud the Rules of Decorum.

17. Called for the Report of the Committee on Arrangements. The Report was read by the Clerk. Recommendations of the Committee were as follows:

(a) We recommend that the Articles of Faith, Rules of Decorum and Covenant be printed in our Minutes.

(b) We recommend that Stoney Creek have the next session of the Association.

(c) We recommend that the Moderator and Clerk receive honorariums of $20.00 each and the Assistant Moderator and Assistant Clerk receive $15.00 each.

(d) We recommend that the Clerk have 500 copies of the Minutes be printed and distributed.

(e) We recommend that a resolution of thanks to God for His wonderful blessings to usward and for the dear brethren and sisters and kind friends for their loyal support in taking care of the Association.

(f) We recommend that the Circular Letter prepared by Elder Elbert L. Hunter be printed in our Minutes.

(g) We recommend that Elder J. A. Marion write our next Circular Letter.

(h) We recommend the adoption of the following resolutions:

(aa) Resolved, that the Fisher's River Primitive Baptist Association suspend correspondence with Washington Association, Mates Creek Association and Piney Grove Association for the present with the request that our brethren of these Association labor to resolve those matters which have divided the churches of the former St. Claire's Bottom Association, caused discord with our Association and Mates Creek Association, effected (in part) a division of the Washington Association, created confusion within the Piney Grove Association and caused division within the Roaring River Association.

(bb) Resolved, that the independent churches of our faith, order and practice, to-wit: Clear Springs, Flat Shoals, Big Creek, Cedar Falls, Fairview and Red Bank be certified as worthy of our fellowship, communion and good will, acknowledging that they are orthodox in doctrine and practice, remaining loyal to the Fisher's River Primitive Baptist Association.

(*Fairview and Red Bank disassociated from the Piney Grove Association becoming independent.)

(cc) Resolved, that the Fisher's River Primitive Baptist Association recognize Crossroads, Mulberry and Zion Churches as the Roaring River Association and that we continue correspondence with them.

(dd) Resolved that we reply to Article 2 (c) and other subsections of the Minute of the Special Session of Little Yadkin Association held with the Church at Boyles Chapel, December 15, 16, 1967, as follows:

To 2 (c) Boyles Chapel severed the link between them and other churches of the Fisher's River Association in the year 1966 when that church withdrew from the Association, thus preventing a labor of love by committees appointed by several churches which remained in the Association.

To 2 (d) Brother (Attorney) Carroll Gardner was not employed nor directed to draw up a set of procedures suitable to him and Union Church. His participation was that of servant to his church in his capacity as clerk. On the report of the messengers of Union Church concerning the 1966 Session of the Association at Boyles Chapel, the Church at Union authorized a formal letter of reference stating the grievances of Union Church to Boyles Chapel Church. The messengers of Union Church accurately described the disorderly conduct which occurred at the Association held at Boyles Chapel in 1966.

To 2 (e) The several churches of the Fisher's River Association called for the special session of the Association held at Union Church in 1967. Since the Moderator of the Association had resigned and the Clerk had been excluded by his home church and there remained but a single officer of the Association, the Assistant Clerk, the Assistant Clerk was authorized by the churches calling for the special ses-

sion to set the time and place. Notice was sent and invitation was extended to all the churches of the Association including Boyles Chapel which had withdrawn from the Association, but those churches which now comprise the Little Yadkin Association declined to attend the special session of the Association which was lawfully convened.

To 2 (f) and other subsections. We regard the substance and content of these further subsection to be distortions and misrepresentations of the facts, evasions and argumentative assertions, and a positive affirmation of purpose designed to prevent a reconciliation of differences which may regrettably perpetuate the separation of the churches which once composed our union prior to the 1966 session of our Association.

18. A motion was made, seconded and approved without objection that the Report and the Recommendations of the Committee on Arrangements be accepted.

19. Called for correspondents from Roaring River Association. Deacon Clarence Hall, Deacon Carl Francis, Deacon Wayne Reeves, Deacon John D. Hall and Elder Raleigh Joines answered and asked to be seated. A motion was made, seconded and approved without an objection that they be received, seated and given the right hand of fellowship. As they came forward, the Moderator extended to each of them the hand of welcome and fellowship.

20. Called for correspondents to volunteer to attend the next session of the Roaring River Association. Deacon Vestal Jones, Deacon W. R. Coins, Elder Dillard Gibbons, Deacon Brady Pilson and Elder Howard Hill volunteered to attend.

21. Called for Report of Finance Committee. The Committee reported contributions of $161.60 and $10.00 from the sale of histories.

22. The Committee on Arrangements, the Committee on Finance were discharged by move, second and vote and the Committee on Preaching was ordered discharged according to custom upon the completion of their work.

23. A motion was made, received and second and was approved that the Minute of the day be read. The Minute of the day was read and a motion was made to receive the

work of the day and to approve it as read. The motion was seconded and passed.

24. A motion was made to adjourn. It was seconded and approved without objection. Elder Raleigh Joines dismissed the Association with song and prayer.

Signed:

ELDER COY SYKES, Moderator
ELD. EDWARD LAWSON, Ass't Moderator
CARROLL GARDNER, Clerk
ELDER ELBERT L. HUNTER, Ass't Clerk

CIRCULAR LETTER

June 7, 1968

To the Fishers River Primitive Baptist Association:

Being appointed at the 1967 session of our Association to write the Circular Letter for this session, if approved by the messengers, it is with faint heart I make the attempt, trusting that it may be God's will to lead my mind.

Seemingly, much of my time is spent in meditation upon the condition of Fishers River Association, and Old Baptists in general. We often try to beg God that we may in our "lifetime" be delivered from our chaotic condition. Surely, "the love of many have waxed cold."

May it be God's will to restore us to our first love. And also that our Association and our corresponding associations might again have that brotherly love that we once knew. That when we meet, whether it be in an association, church service, or in some brother or sister's home, that we might have our minds and our thoughts turned to what a good association or church service the Lord has blessed us with or be able to tell each other our experiences of God's sweet mercy and grace, rather than our conversation be about what some brother, Elder, church or association has said or done.

We all have our faults and our weaknesses, "and all have sinned and come short of the glory of God." We have nothing within ourselves to boast of. None of us are able to keep perfect, the laws of God. And deep down in my heart I feel we should not judge our brethren so harshly, but should endeavor by God's grace to be forgiving toward our fellow travelers, of the household of faith.

The teachings of Christ in Matthew 18, verse 15 through 20, tell us plainly what we should do. "Moreover if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone. If he shall hear thee, thou hast gained thy brother." For the sake of brevity I only quoted the 15th verse but those following after it give us knowledge of what to do if he will not hear thee. I firmly believe that His teachings will work every time they are put to the test in love.

So farewell in love and our humble prayer to God is that Fisher's River Association will live on as it has for the past 136 years and may it once more flourish and grow, being a sweet resting place for God's humble poor in this part of His vineyard, and may we look unto Him for our counsel and not unto men.

Your unworthy brother in hope of eternal life,

—Elder Elbert Hunter

ORDER OF PREACHING

Friday Morning—Elders J. A. Marion, Edward Lawson, D. E. Woods.
Friday Afternoon—Elders Willie Branch, D. E. Woods, Garnett Easter, and Howard Hill.
Saturday Morning—Elders Willie Branch, Nelson Stewart, Grover Lowe. The business session of the Association was dismissed by Elder Raleigh Joines from Roaring River.
Saturday Afternoon—Elders Harry Bowman, Otis Rogers, Garnett Easter, and Dillard Gibbons. Elder Waldon Stockner dismissed.
Sunday Morning—Elders Waldon Stockner, Raleigh Joines, Fletcher Beasley, Elbert Hunter.
Sunday Afternoon—Elders Edward Lawson and Coy Sykes.

CLERK'S REPORT

Balance on hand from 1967 Session	$202.00	
Contributions, 136th Session	161.60	
Receipt from sale of histories	10.00	$373.60
Disbursements:		
Preparation of Minutes, 135th Session	$124.51	
Honorariums to Officers	70.00	
Balance	179.09	$373.60

ORDAINED MINISTERS

Elder J. A. Marion, Ararat, N. C.; Ph. Level Cross 374-2327
Elder J. I. Cruise, 312 Madison Dr., Mt. Airy, N. C.; Ph. 786-4055
Elder Elbert Hunter, Rt. 1, Box 465, Mt. Airy, N. C.; Ph. 786-8831
Elder Coy Stewart, 705 Ferndale Dr., Thomasville, N. C.; Ph. 472-6384
Elder Edward Lawson, Rt. 6, Mt. Airy, N. C.; Ph. Beulah 352-4354
Elder Coy Sykes, Rt. 1, Low Gap, N. C.
Elder W. C. Collins, Rt. 1, Mt. Airy, N. C.
Elder Willie Branch, Rt. 1, Elkin, N. C.; Ph. Zephyr 366 4512
Elder Claude Hutchens, Rt. 1, Elkins, N. C.
Elder Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
Elder Waldon Stockner, Hillsville, Virginia.
Elder Garnett Easter, Rt. 5, Mt. Airy, N. C.
Elder D. E. Wood, Rt. 1, Lowgap, N. C. Ph. Beulah 352-4421
Elder Otis Rogers, Pinnacle, North Carolina

CHURCHES AND THEIR PASTORS

Fellowship (Snake Creek): Garnet Easter, Walden Stockner
Liberty: Elder J. A. Marion
Little Vine: Elders Willie Branch, Edward Lawson
Mitchell's River: Elders D. E. Wood, Coy Sykes, Coy Stewart
Mulberry: Elders Edward Lawson, Willie Branch
Pilot Mountain: Elder Garnett Easter
Rock House: Elder Fletcher Beasley
Sandy Ridge: Elders Coy Sykes, J I. Cruise, Garnett Easter
Stoney Creek: Elders E. L. Hunter, J. I. Cruise, Edward Lawson
Tom's Creek: Elder E. L. Hunter
Union: Elders E. L. Hunter, Edward Lawson
Zion Hill: Elders D. E. Wood, Coy Sykes

DISTRIBUTION OF MINUTES

Sandy Ridge: Mrs. Forest Easter, Rt. 5, Box 153, Mt. Airy, N. C. 40
Liberty: Mrs. Ruth Marion, Rt. 1, Ararat, N. C. 20
Stoney Creek: Mrs. Louise Hunter, Rt. 1, Box 465, Mt. Airy, N. C. 40
Pilot Mountain: Mrs. Avolene Sams, Rt. 1, Pinnacle, N. C. 20
Mitchell's River: Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. 15

Mulberry: Mr. Elbert Slawter, State Road, N. C.	20
Union: Mr. Carroll F. Gardner, Allison Tree Cicrle, Dobson, N. C.	50
Little Vine: Mr. George White, Rt. 1, Elkin, N. C.	80
Rock House: Mr. W. P. Coins, Westfield, N. C.	45
Tom's Creek: Mr. L. L. Love, Pilot Mountain, N. C.	45
Zion Hill: Mr. Vestal Jones, Rt. 5, Box 218, Mt. Airy, N. C.	20
Fellowship: Mrs. Virgie Stockner, Rt. 1, Box 120, Hillsville, Va.	20
Roaring River: Mr. John D. Hall, 278 South St., Elkin, N. C.	15
Washington Association: Mr. Carlos Jackson, Mavisdale, Va.	25
Piney Grove: Mr. E. O. Shelton, Westfield, N. C.	25
Mates Creek: Elder Fonso Justice, Sidney, Ky.	20
	500

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

Article V—We believe in the doctrine of original sin.

Article VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

Article VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

Article VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

Article IX—We believe the saints persevere in grace and never finally fall away.

Article X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

Article XI—We believe in the resurrection of the dead, and a general judgment.

Article XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

Article XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.

2. The moderator and clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.

4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.

6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.

7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.

8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the association shall address another in any other appellation than that of brother.

10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shal be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall

be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Annual or Com.	Sun. of Meeting	By Exp. & Bap.	Rec'd by Letter	Restored to Fel.	Dis'd by Letter	Excluded	Deceased	Tot. Membership	Contributions
Stoney Creek	Deacon W. C. Hiatt, Deacon Ed Smith, Bro. Preson Simmons	June	3	....	....	....	....	....	1	43	$20.00
Pilot Mountain	Deacon E. H. Taylor, Eld. Dillard Gibbons, Eld. Otis Rogers	Aug.	1	....	....	....	....	....	1	19	10.00
Mitchell's River	Elizabeth Southard, Eld. Coy Steward, Eld. Nelson Stewart	July	4	....	2	....	....	....	....	14	7.00
Mulberry	Deacon S. M. Southard, Etta Dameron, Elbert Slawter	July	1	....	....	....	....	....	....	20	16.00
Union	Carl Simpson, M. C. Gardner, Deacon T. M. Simpson	July	4	1	....	....	....	....	....	56	16.60
Little Vine	Deacons G. W. White, S. R. Gillespie, Eld. Edward Lawson	Aug.	2	....	....	....	....	2	1	85	20.00
Rock House	Deacon W. R. Coins, Elmer Hooker, Ruby Coins	Sept.	2	1	....	....	....	....	1	37	11.00
Tom's Creek	L. L. Love, Jack Joyce, Glenn Hunter	June	2	1	....	....	....	....	2	44	15.00
Zion Hill	Vestal Jones, Benjamin Snow, Elder Grover Lowe	July	3	....	....	....	....	2	....	20	10.00
Fellowship (S. C.)	Eld. Waldon Stockner, Deacons McKinely Goad, J. A. Banks	Aug.	2	....	....	....	....	....	1	18	10.00
Sandy Ridge	P. L. Hawks, Cleaver Hawks, William Marion	Aug.	3	4	....	1	....	....	....	57	15.00
Liberty	Deacon Brady Pilson, Eld. J. A. Marion, Milt Ashburn	Sept.	1	1	....	....	....	....	....	22	10.00
	Totals			8	2	1	....	4	7	436	160.00

206.7
MP66f

Minutes

OF THE

One Hundred Thirty-Seventh Annual Session

OF THE

Fisher's River Primitive Baptist Association

HELD WITH

Pilot Mountain Church

SURRY COUNTY, NORTH CAROLINA

JULY 11, 12, AND 13,

1969

Next session convenes with Mitchell's River Church, located East of the community of Mountain Park on the Devotion Road in Surry County, beginning Friday, July 10, 1970.

OFFICERS

ELDER COY SYKES ..... Moderator
325 Worth St., Mt. Airy, N. C.; Tel. 786-6015

CARROLL F. GARDNER ..... Clerk
Rt. 4, Box 553, Mt. Airy, N. C.; Tel. 789-1765

The Primitive Baptist Publishing House
Route Two, Elon College, North Carolina

Proceedings

Of the One Hundred Thirty-Seventh Annual Session of the Fisher's River Primitive Baptist Association, Held With the Church at Pilot Mountain, Surry County, North Carolina, July 11, 12, and 13, 1969.

Services were introduced with song and prayer by Elder Raleigh Joines of Roaring River Association.

The Introductory Sermon was preached by Elder Coy Sykes, Moderator of the Association (Text: Ephesians 1).

Following intermission, Elder Harry Bowman offered song and prayer preliminary to the formal organization of the Churches of the Association.

The business of the Association proceeded as follows:

1. Called for letters from the Churches of the Association. Presenting letters were Pilot Mountain, Mitchell's River, Union, Little Vine, Rock House, Zion Hill, Fellowship, Sandy Ridge and Liberty.

Motion was made, seconded and approved that the letters be read and each letter was read.

2. A motion was made and seconded that the letters be received, the Churches seated and the messengers recognized and seated as the Association. The motion passed.

3. A motion was made and seconded that Elder D. E. Wood serve as Moderator Pro Tem for the purpose of electing the officers of the Association. This motion was approved. Elder D. E. Wood then assumed the post of Moderator Pro. Tem.

4. A motion was made, received a second and approved that the Association elect its Moderator and Clerk by secret ballot. A motion was then made that the Moderator Pro. Tem. appoint a committee to tabulate the ballot; this motion was seconded and approved and Elder D. E. Wood appointed Elders Charlie Stevens, Ray Flinchum and Raleigh Joines as the committee.

5. At the direction of the Moderator Pro. Tem, the acting Clerk called out the names of the churches and the messengers of each church came forward and whispered the names of their choice for Moderator and Clerk. After all

church delegations had voted, the committee announced the result. Elected to office were:

Moderator ..... Elder Coy Sykes
Clerk ..... Carroll Gardner

Elder Coy Sykes then expressed his gratitude to the Association and admonished the messengers that anyone who serves as Moderator suffers abuse, is often a victim of false accusations and carries heavy burdens. He then pleaded for everyone to help him bear the burdens and for all to work together for the peace, harmony and prosperity of the militant kingdom. He thanked God for the confidence the churches had placed in him.

The Clerk also spoke but a word reminding the Association that as an officer one is a servant and if elected to serve, should he refuse to serve, it is not the people who are denied but rather God. He read the Covenant which our forefathers adopted 137 years ago and expressed his thanks.

The Moderator inquired as to whether the Association wanted an Assistant Moderator and an Assistant Clerk. Several of the messengers expressed opinions that the Association had no urgent need for Assistants.

A motion and second were made to discharge the committee which had received and tabulated the vote. The motion was passed.

6. A call was made for Petitionary Letters. None was presented.

7. A motion was made and seconded that the Moderator conduct the routine business of the Association in the interest of time rather than to inquire or to request for a motion for each item. Approved.

8. Called for correspondence.

Roaring River Association: Elder Raleigh Joines, Brother Clarence Hall, Brother Wayne Reeves, Brother Carl Francis and Brother John Hall.

9. Called for visistors from Roaring River Association: Sister Edna Joines and Sister Edna Reeves.

10. A motion was made and seconded that correspondents and visitors of Roaring River Association be asked to come

forward and receive the right hand of fellowship. Approved unanimously.

11. The Moderator then made committee appointments.

(a) Committee on Arrangements: Elder Eillard Gibbons, Elder D. E. Wood, Deacon Brady Pilson, Brother Ray Mosley, Elder Garnett Easter (to serve with officers of the Association.)

(b) Committee on Finance: Deacon E. H. Taylor, Elder Coy Stewart, Deacon Raymond Coins.

(c) Committe on Preaching: Deacon George White, Brother Roby Key, Deacon Vestal Jones (to serve with the messengers of Pilot Mountain Church.)

12. The Clerk then read the Minute of the Day and, as read, motion was made, seconded and approved the Minute be received. Motion was made, seconded and approved that the Association adjourn for the day, to reconvene at 9:30 a. m. the succeeding day.

Elder Charlie Stevens closed the work of the day with song and prayer.

SATURDAY—July 12. 1969

13. Called the roll of the churches. All messengers or alternates representing messengers absent, were present.

14. Called for report of correspondents who attended the session of Roaring River Association. All reported a good association; one was not able to attend.

A motion was made and seconded that their report be received and that the messengers be discharged. Approved.

15. Called for additional correspondents and visitors from Roaring River Association not present on the first day of the session. No others were present.

16. Called for the report of the Committee on Arrangements. The report:

(a) We recommend that the Articles of Faith, Rules of Decorum, Constitution and Covenant be printed in our Minute.

(d) We recommend that Mitchell's River have the next session of the Association.

(c) We recommend that the Moderator and Clerk have honorariums of $20.00 and $15.00.

(d) We recommend that the Clerk have 400 copies of our Minute be printed and distributed.

(e) We recommend that a Resolution of Thanks to God be adopted for His wonderful blessings to us and for the kindness and help of brethren, sisters and friends in taking care of the Association.

(f) We recommend that the Circular Letter written by Elder J. A. Marion be printed in our Minute.

(g) We recommend the adoption of the following resolution:

"The Association, at its Special Session at Little Vine having resolved to send correspondents to the next session of the Washington Association, and now acknowledging that Washington Association's position respecting independent churches is either in conflict with or contrary to our position and our regard for independent churces, we recommend that our Association send representatives to the next session of Washington Association to make specific inquiry of Washington Association as to whether it will recognize our independent churches we have found orthodox and orderly and should Washington Association accept our policy on independent churches and recognize our independent churches, then we ask our representatives to urge Washington Association to appoint correspondents to our next Association; otherwise, not."

Subject to the adoption of this resolution, the Moderator appointed the following brothers to serve: Elder Willie Branch, Elder Dillard Gibbons, Elder Coy Sykes, Carroll Gardner, Deacon W. R. Coins.

(h) We recommend that Elder Garnet Easter write the next Circular Letter.

(i) We recommend the adoption of the following resolution: "Resolved, that we reaffirm our recognition of the following independent churches: Clear Springs, Flat Shoals, Big Creek, Cedar Falls, Fairview and Red Bank. We find them to be worthy of our fellowship, communion and good

will, acknowledging that they are orthodox in doctrine and practice, that they remain loyal to the Fisher River Association. We require them, so long as they remain independent, to adhere to sound doctrine and practice, assent to our way and manner of conducting the business of our association, to erect no bars against our corresponding associations, affiliate with no church, group, faction or association we have, for cause declared in disorder and, further, that they have no voice in the affairs of our Association so long as they remain independent. We respect their sovereignty and their virtue and we feel charity requires us to afford them our fellowship. While we should welcome their petition for membership in our Association, we will not compel or force our independent churches to join us."

A motion was made, seconded and approved that the report of the Committee on Arrangements be accepted. No dissent was voiced.

17. A motion was made and seconded that the Committee on Arrangements be discharged. Approved.

18. A motion was made that corresponding brethren attend the next session of Roaring River on a volunteer basis. The motion was seconded and passed.

Volunteering were Deacon Vestal Jones, Elder Otis Rodgers, Elder Garnet Easter, Elder Dillard Gibbons, Elder J. A. Marion, Deacon Brady Pilson and Elder Coy Sykes.

18. Called for any new or other business the messengers might want entertained and considered.

Brother Willie Branch, a messenger and an Elder of Little Vine Church, explained a specific request made by Little Vine Church. Little Vine asked that the Association express its desire that the churches which were of our body in former times know that their return to the Fisher's River Association is wanted and that their return can be accomplished provided gospel order and orthodox practice are followed.

Inquiry was made as to whether the Association had not already passed such a resolution. Reference was made to the 1967 Minute to Item 4 on page 6 to a broad and compre-

hensive resolution which would include them but does not name any particular association or group of churches. No further action was taken upon the subject.

19. The Finance Committee reported receipts of $98.75 in contributions from the churches. Motion was made, seconded and approved that their report be received and the committee be discharged.

20. Motion was made that the Clerk get the Minutes printed and distributed. The motion was seconded and approved.

21. A motion was made, seconded and approved that the Committee on Preaching be discharged automatically upon completion of their work.

22. Motion was made, seconded and passed that the Clerk read the Minute of the Day. The Minute was read and a motion was made that the Association receive the Minute of the Day; the motion was seconded and all voted favorably.

The Association then voted to adjourn. The Association was closed with song and prayer.

Signed:

ELDER COY SYKES, Moderator
CARROLL GARDNER, Clerk

CLERK'S REPORT

Balance on hand from 1968 Session	$192.08	
Contributions from 1969 Special Session	65.25	
Contributions from 1969 Annual Session	98.75	$356.08
Disbursements:		
Preparation of Minutes, 1969 Special Session	$123.60	
Preparation of Minutes, 136th Session	124.00	
Honorariums	35.00	
Balance on Hand		$ 73.48

CIRCULAR LETTER

Dear Brethren of the Fisher's River Association:

Being appointed to write a Circular Letter to be attached to the Minutes of our next Association, I am now trying to comply with the request.

I now feel my weakness and inability very much as I assume this responsibility.

I do not know anything better to write about than love. For Jesus

said He was love. Realizing the fact that we, the Primitive Baptists, are one people and are bound together only by the cords of His love. John 15:13. Greater love hath no man than this, that a man lay down his life for his friends. Another writer said the Lord hath appeared of old unto Me, saying, "Yea, I loved thee with an everlasting love; therefore, with loving kindness, have I drawn thee."

So, being drawn by His love, then we become heirs of one kingdom and joint heirs of our Lord and Savior, Jesus Christ. So then, as one writer said, "Who shall separate us from the love of Christ? For I am persuaded that neither death nor life nor principalities nor powers nor things present nor things to come shall be able to separate us from the love of God."

We believe that Christ died and made a complete atonement for them He loved and that none come to Him only those whom He loved with an everlasting love. (John 14:1, 2. "Let not your heart be troubled; ye believe in God. Believe also in Me. In My Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you and if I go and prepare a place, I will come again and receive you, that where I am, there ye may be also." Solomon said, "He brought me unto His banqueting house and His banner over me was love."

When Jacob awoke out of sleep, he said, "How dreadful is this place! This is none other but the house of God!" This is the gate of heaven. This is the house that Christ spoke of when he said, "In My Father's house are many mansions." The church is a house for the wayworn pilgrim while he remains in this world.

"I go to prepare a place for you." We believe He went down in to death for His bride, the church, prepared the grave a resting place for the children of God until He appears the second time without sin unto salvation. So then, all go whom to ever be with the Lord.

Dear brethren, I admonish that we all work together for harmony, that peace and love may abound in our midst.

A brother in hope,

—(Elder) J. A. Marion

ORDER OF PREACHING

Friday: As stated in the minute.

Saturday: Elder Walden Stockner, Elder J. A. Marion, Elder D. E. Wood, Elder Fletcher Beasley, Elder Gammons.

Sunday: Elder Dillard Gibbons, Elder D. E. Wood, Elder Ray Flinchum, Elder Otis Rogers, Elder Fletcher Beasley; Afternoon: Elder Garnett Easter, Elder Harry Bowman, Elder Coy Sykes.

ORDAINED MINISTERS

Elder Coy Stewart, 705 Ferndale Dr., Thomasville, N. C.; ph. 472-6384
Elder Garnett Easter, Rt. 5, Mt. Airy, N. C.
Elder J. I. Cruise, Madison Dr., Mt. Airy, N. C.
Elder Otis Rogers, Pinnacle, N. C.
Elder Dillard Gibbons, Rt. 4, High Point, N. C.
Elder Coy Sykes, 325 Worth St., Mt. Airy, N. C.
Elder Willie Branch, Rt. 1, Elkin, N. C.; Ph. Zephyr 336-4512
Elder Claude Hutchens, Rt. 1, Elkin, N. C.
Elder D. E. Wood, Rt. 1, Lowgap, N. C.; Ph. Beulah 352 ?3321

Elder H. J. Hill, Hillsville, Va.; Ph. 728-9681
Elder Walden Stockner, Rt. 1, Box 120, Hillsville, Va.
Elder J. A. Marion, Ararat, N. C.; Ph. Lev. Cross 374-2327

CHURCHES AND THEIR PASTORS

Mitchell's River—Elder Coy Stewart, Elder D. E. Wood, Elder Coy Sykes
Union—Elder Willie Branch, Elder H. J. Hill
Little Vine—Elder Willie Branch, Elder Coy Sykes
Rock House—Elder Fletcher Beasley
Zion Hill—Elder D. E. Wood, Elder Coy Sykes
Fellowship—Elder Walden Stockner, Elder Garnett Easter
Liberty—Elder J. A. Marion
Sandy Ridge—Elder Coy Sykes, Elder J. I. Cruise, Elder Garnett Easter
Pilot Mountain—Elder Garnett Easter

DISTRIBUTION OF MINUTES

Sandy Ridge: Mrs. Forest Easter, Rt. 5, Box 153, Mt. Airy, N. C. 60
Liberty: Mrs. Ruth Marion, Rt. 1, Ararat, N. C. 20
Pilot Mountain: Mrs. Elizabeth Taylor, Baux Mountain Rd., Germanton, N. C. 20
Mitchell's River: Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. 15
Union: Mr. Carroll F. Gardner, Allison Tree Circle, Dobson, N. C. 50
Little Vine: Mrs. Esther Mitchell, Rt. 1, Dobson, N. C. 80
Rock House: Mr. W. R. Coins, Westfield, N. C. 40
Zion Hill: Mr. Vestal Jones, Rt. 5, Box 218, Mt. Airy, N. C. 20
Fellowship: Mrs. Virgie Lyle, Rt. 1, Box 120, Hillsville, Va. 20
Roaring River: Mr. John D. Hall, 278 South St., Elkin, N. C. 15
Washington Association: Mr. Carlus Jackson, Mavisdale, Va. 20
Piney Grove: Mr. S. O. Shelton, Westfied, N. C. 10
Mates Creek: Elder Fonso Justice, Sidney, Ky. 10
Carroll F. Gardner, Association Clerk, Rt. 4, Box 553, Mt. Airy, N. C. 25

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all

who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love. and due time calls to everlasting glory.

Article V—We believe in the doctrine of original sin.

Article VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

Article VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

Article VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

Article IX—We believe the saints persevere in grace and never finally fall away.

Article X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

Article XI—We believe in the resurrection of the dead, and a general judgment.

Article XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

Article XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.

2. The moderator and clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.

4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter as nearly as he can, so as to convey his ideas.

6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.

7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.

8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the association shall address another in any other appellation than that of brother.

10. The moderator shall not interrupt any member in his speech nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shal. be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power. (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To

withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Communion Mo.	Sun. of Meeting	By Exp. & Bap.	Rec'd by Letter	Rec'd by Relation	Restored to Fel.	Dis'd by Letter	Excluded	Tot. Membership	Contribution
Mitchell's River	Elder Coy Stewart, Elizabeth Southard, Evelyn Stewart	7	4	....	....	....	....	....	1	13	$10.00
Union	Ray Mosley, Robey Key, Willie Badgett	7	4	....	....	....	....	....	....	50	13.00
Little Vine	Clarion Collins, Deacon George White, Elder Willie Branch	8	2	....	....	....	....	....	3	82	20.00
Rock House*	Deacon W. R. Coins, Elder J. H. Keaton, Elmer Hooker	9	2	3	....	....	....	....	....	39	9.25
Zion Hill	Deacons Benj. Snow, Vestal Jones, Eld. D. E. Wood	7	3	....	....	....	....	....	2	18	7.00
Fellowship	Deacon J. A. Banks, Eld. Walden Stockner, Minnie Stockner	8	2	....	....	....	....	....	....	17	10.00
Sandy Ridge	Eld. Garnett Easter, Cleaver Hawks, William Marion	8	3	1	....	1	....	....	....	60	10.00
Liberty*	Elder J. A. Marion, Deacon, Brady Pilson, J. E. Poindexter	9	1	....	....	....	....	....	....	21	11.00
Pilot Mountain	Deac. E. H. Taylor, Eld. Dilliard Gibbons, Eld. Otis Rodgers	8	1	....	....	....	....	....	....	18	8.50
	Totals			4	....	1	....	....	6	318	$98.75

*Deceased, 1.

MP66

Minutes

OF THE

One Hundred Thirty Eighth Annual Session

OF THE

FISHER'S RIVER Primitive Baptist Association

HELD WITH

Mitchell River Church

SURRY COUNTY, NORTH CAROLINA

JULY 10, 11, and 12

1970

Next session convenes with Union Church, located on the Siloam Road near the junction of Turkey Ford Road, beginning Friday, July 9, 1971.

OFFICERS

ELDER COY SYKES — Moderator
325 Worth St., Mt. Airy, N. C. — Telephone 786-6015

CARROLL F. GARDNER — Clerk
Rt. 4, Box 553, Mt. Airy, N. C. — Telephone 789-1765

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WINSTON-SALEM, N. C.

Proceedings

Of the One Hundred Thirty-Eighth Annual Session of the Fisher's River Primitive Baptist Association, Held With the Church at Mitchell's River at Mountain Park, Surry County, North Carolina, July 10, 11 and 12, 1970.

Services were introduced with song and prayer by Elder Willie Branch. Elder D. E. Wood and Elder Coy Sykes preached sermons before intermission.

After intermission, services were introduced by Elder Raleigh Joines of the Roaring River Association by song and prayer (Hymn: "Not to Control the Church of God.").

The formal organization of the Association and the business of the Association occurred as follows:

1. Called for letters from the Churches of the Association. All Churches of the Association presented letters.

2. The Moderator directed the Clerk to read the letters from the several Churches. Each letter was read.

3. A motion was made, seconded and approved that the letters be received and the messengers be seated as the Association.

4. A motion was made and seconded that the Association elect its Moderator and Clerk by secret ballot as it had in the past. The motion received unanimous approval.

5. A motion was made that Elder D. E. Wood serve as Moderator Pro Tem for the purpose of electing the officers of the Association. The motion was seconded and approved. Elder D. E. Wood then assumed the post of Moderator Pro Tem.

6. Elder D. E. Wood appointed Elder Raleigh Joines, Elder J. A. Marion and Elder Charlie Stevens as the Committee of Three to receive and tabulate the ballot.

7. At the direction of the Moderator Pro Tem, the acting Clerk called out the names of the Churches and the names of the messengers and they came forward and whispered the names of their choice for Moderator and Clerk. After the Church delegates had voted, the Committee announced the result. Elected to office were:

Moderator ..... Elder Coy Skyes
Clerk ..... Carroll F. Gardner

8. The Committee's work finished, it was dissolved and Elder D. E. Wood asked Elder Coy Sykes to come forward. Elder Sykes then assumed the post and expressed his humble gratitude to the Association for its continued confidence. He stated a long felt desire to live with the Association until the Association should enjoy the full resumption of the fellowship of brethren once separated from us, and we from them, and he stated that he believed the time had come for this to come about. He asked for the prayers of the Association and the prayers of God's people. He admonished us all to continue in love.

The Clerk spoke but a word and thanked the Association for its confidence.

9. The Moderator inquired as to whether the Association desired an Assistant Moderator and/or an Assistant Clerk. There was no move or suggestion that the Association elect assistant officers.

10. The Moderator called for petitionary letters. There was none.

11. The Moderator then asked if the Association desired next to hear the report of the Committee sent to Washington Association. A motion and second were made that the Committee give its report. The motion passed.

The Report: Each member of the Committee gave his report. The Committee was received kindly, recognized as visitors and petitioned Washington Association to resume correspondence with Fisher's River Association, reporting also that the Committee related its request for forgiveness by not seating Washington Association at the 1968 and 1969 Sessions of the Fisher's River Association and receiving forgiveness. The Committee reported unity of policy respecting independent churches.

12. A motion and second were made to receive the report of the Committee and to receive the correspondents of Washington Association with open arms. This motion received unanimous approval.

13. Called for correspondence from corresponding associations:

(a) **Washington Association.** Elder Lester Barker, Elder Park Edwards, Elder Raymond Smith, Deacon Elbert Hess, Elder F. O. Sanders reported as correspondents, came forward and received the right hand of fellowship.

(b) **Roaring River Association.** Elder Raleigh Joines, Deacon John D. Hall and Deacon Carl Francis reported as correspondents and received the right hand of fellowship.

13. A motion and second were made that the Association hear the report of visiting brethren from the Piney Grove Association respecting their labor to throw off the yoke of disorder and their desire to seek reunion with their former correspondents and their motion was approved.

Brother Sanders Shelton came forward and read from the Minute of the 1970 Session of Piney Grove Association which set forth their acknowledgment in detail plainly asking for forgiveness of orthodox Old Baptists.

14. A motion was made and seconded that the Fisher's River Association receive the acknowledgments of Piney Grove Association. The motion was approved without objection. Then a motion was made, received a second and approved that correspondents from the Piney Grove Association be received.

(c) **Piney Grove Association.** Deacon Sanders Shelton, Elder John H. Calhoun, Elder Weldon Mabe, Deacon Moir Flippin, Elder Drew Mabe, and Elder Manie Stevens came forward and received the right hand of fellowship.

15. Called for visitors:

(a) **Washington Association.** Mrs. Raymond Smith and Brother Ben Blevins were welcomed.

(b) **Piney Grove Association.** Elder Ray Flinchum, Deacon Andrew Bennett and Mrs. Bennett, Brother B. Shelton and Mrs. Shelton, Sister Addie Shelton, Sister Claudia Flippin, Brother George Flippin were welcomed.

(c) **Roaring River Association.** Sister Edna Joines was welcomed.

16. Elder Charlie Stevens, and Elder John H. Calhoun were asked to preach for the Association at the stand while the Association transacted its further business.

17. A motion and second were made that the Moderator make all Committee appointments and this motion was approved.

18. The Moderator made the following Committee appointments:

(a) Committee on Arrangements:
Elder H. J. Hill, Deacon Ray Mosley, Elder J. H. Keaton (to serve with the officers of the Association).

(b) Finance Committee:
Deacon Brady Pilson, Deacon Raymond Coins and Elder Coy Stewart.

(c) Preaching Committee:
Elder Garnett Easter, Brother Vestal Jones, Deacon E. H. Taylor (to serve with the messengers of Mitchell's River Church).

19. The Minute of the day was read and approved. The work of the Association for the day was closed by prayer by Elder Lester Barker.

SATURDAY, July 11, 1970

20. Called the roll of the Churches. All messengers or alternates representing messengers absent, were present except two.

21. Called for correspondents for corresponding associations:

(a) **Washington Association.** No new or additional correspondents.

(b) **Roaring River Association.** Deacon Clarence Hall and Deacon Jim Richardson reported and were welcomed.

(c) **Piney Grove Association.** Elder Fred Slate reported and was welcomed.

22. Called for Visitors:

(a) **Roaring River Association.** Sisters Mae Richardson and Faye Garris reported and were welcomed.

(b) **Washington Association.** Brother Lewis Evans was welcomed.

(c) **Piney Grove Association.** Sister Eva Slate and Sister Lillian Phillips were welcomed.

23. Called for report of our correspondents to corresponding associations.

Correspondents attending Roaring River Association reported a peaceful and good association. A motion was made, seconded and approved to receive the report of correspondents and excuse those unable to attend.

24. Called for the report of the Committee on Arrangements.

24. Report of Committee on Arrangements:

(a) We recommend that the Articles of Faith, Rules of Faith, Rules of Decorum, the Constitution and Covenant be printed in our Minute.

(b) We recommend that Union Church have the next session of the Association.

(c) We recommend that the Moderator and Clerk receive honorariums of $25.00 each.

(d) We recommend that the Clerk have 500 copies of our Minutes be printed and distributed.

(e) We recommend that a Resolution of Thanks to God be adopted for his abundantly wonderful blessings to us and for the kindness and help of the brethren, sisters and kind friends in taking care of the Association.

(f) We recommend the Finance Committee use $50.00 in making contributions to visiting elders to defray their expenses in attending our Association.

(g) We recommend the Circular Letter written by Elder Garnett Easter be printed in our Minutes.

(h) We recommend that Elder Coy Sykes, our Moderator, write the next Circular Letter.

(i) We recommend that the Committee appointed to visit Washington Association be discharged.

(j) We recommend the adoption of the following resolution:

"Resolved, that we reaffirm our recognition of the following independent churches: Clear Springs, Flat Shoals, Big Creek, Cedar Falls, Fairview and Red Bank. We find them to be worthy of our fellowship, communion and good will, acknowledging that they are orthodox in doctrine and practice, that they remain loyal to the Fisher River Association. We require them, so long as they remain independent, to adhere to sound doctrine and practice, assent to our way and manner of conducting the business of our association, to erect no bars against our corresponding associations, affiliate with no church, group, faction or association we have, for cause declared in disorder and further, that they have no voice in the affairs of our Association so long as they remain independent. We respect their soverignity and

their virtue and we feel charity requires us to afford them our fellowship. While we should welcome their petition for membership in our Association, we will not compel or force our independent churches to join us."

Listed are the elders of these churches:

Clear Springs . . . Elders Charlie Stevens, Ellis Bullins
Flat Shoals . . . . . Elders Charlie Stevens, Coy Hawks
Cedar Falls . . . . . Elder Glenn Cox
Big Creek . . . . . Elder Fletcher Beasley
(Elder Stevens, a member)
Fairview . . . . . Elder Walter Hodge

25. A motion was made, seconded and approved that the Report of the Committee on Arrangements be received and accepted.

26. A motion was made, seconded and approved that the Committee on Arrangements and the Committee appointed to visit Washington Association be discharged.

27. A motion was made, seconded and passed that the Association send correspondents to its corresponding associations on a volunteer basis.

(a) **Washington Association.** Deacon Vestal Jones, Elder Willie Branch, Elder Coy Sykes, Elder H. J. Hill, Elder J. A. Marion.

(b) **Roaring River Association.** Deacon Vestal Jones, Deacon W. R. Coins, Elder H. J. Hill, Elder Dillard Gibbons, Elder J. H. Keaton, Elder Willie Branch, Elder Coy Stewart, Elder J. A. Marion.

(c) **Piney Grove Association.** Deacon E. H. Taylor, Deacon W. P. Coins, Deacon Vestal Jones, Elder Elder Garnett Easter, Elder Dillard Gibbons, Elder H. J. Hill, Elder Coy Stewart, Elder Willie Branch, Elder Coy Sykes, Elder J. A. Marion.

28. The Finance Committee reported receipts of $253.80.

29. Motions and seconds were made to discharge the Preaching Committee (when its work was completed) and the Finance Committee. Both motions were approved.

30. A motion was made and seconded that the Minute of the Day be read and as read the same was approved.

31. A motion was made, seconded and approved that the work of the Association be adjourned by song and prayer.

S/ Elder Coy Sykes, Moderator
S/ Carroll F. Gardner, Clerk

CLERK'S REPORT

Balance on hand from 1969 session	$73.48	
Contributions from 1970 session	$253.80	
		$327.28
Disbursements:		
Preparation of Minutes, 1969 session	$ 97.85	
Honorariums	$ 50.00	
Distributed to visiting Elders, 1970 session	$ 50.00	
Balance of hand		$129.43

CIRCULAR LETTER

Dear Brethren and Sisters,

As I was appointed to write a Circular Letter, I will try in my weak way, hoping the Lord will lead my mind. I know nothing better to write about than love, for God so loved the world that He gave His only begotten Son that whosoever believed in Him should not perish but (shall) have everlasting life. John 3:16

As we have been blessed to meet and feel this love from time to time, Jesus said, "My sheep hear my voice and I know them and they follow me and I give unto them eternal life. And they shall never perish. Neither shall any man pluck them out of my hand." John 10:27,28

So, my Brothers, as we continue to walk this journey with the Primitive Baptist people, trusting in one that is able to take care of His people who delivers them from the dead conditions they get in sometimes to life and made to rejoice "What a great love this is!", let us all strive to keep it for we have all sinned and come short of the glory of God. Let us live in hope of a heavenly world where there will be no sin for it is written, "Eye has not seen nor ear heard, neither has it entered into the heart of man the things which God hath prepared for them that love Him." 1 Cor. 2:9 So, my Brothers, press on in love, doing unto others as you would wish have done unto you.

A Brother in hope,
(Elder) Garnett Easter

ORDER OF PREACHING

Friday: As stated in the Minutes

Saturday: Elders Lester Barker, Manie Stevens, Walter Hodge, Fletcher Beasley, Fred Slate, Willie Branch, Raymond Smith ond Coy Howks.

Sunday: Elders Harry Bowman, Park Edwards, Ray Flinchum, Lester Barker, F. O. Sanders, D. E. Wood, H. J. Hill.

ORDAINED MINISTERS

Elder Coy Stewart, 705 Ferndale Dr., Thomasville, N. C.
Elder Garnett Easter, Rt. 5, Mt. Airy, N. C.
Elder J. I. Cruise, Madison Dr., Mt: Airy, N. C.
Elder Otis Rogers, Pinnacle, N. C.
Elder Dillard Gibbons, Rt. 4, High Point, N. C.
Elder Coy Sykes, 325 Worth St., Mt. Airy, N. C.
Elder Willie Branch, Rt. 1, Elkin, N. C.
Elder Claude Hutchens, Rt. 1, Elkin, N. C.

Elder D. E. Wood, Rt. 1, Lowgap, N. C.
Elder J. H. Keaton, Westfield, N. C.
Elder H. J. Hill, Hillsville, Va.
Elder Walden Stockner, Rt. 1, Box 120, Hillsville, Va.
Elder J. A. Marion, Ararat, N. C.

CHURCHES AND THEIR PASTORS

Union ..... Elders Willie Branch, H. J. Hill
Little Vine ..... Elders Willie Branch, Coy Sykes
Rock House ..... Elder Fletcher Beasley
Zion Hill ..... Elders H. J. Hill, Coy Sykes
Fellowship ..... Elders Walden Stockner, Garnett Easter
Liberty ..... Elder J. A. Marion
Sandy Ridge ..... Elders J. I. Cruise, Coy Sykes, Garnett Easter
Pilot Mountain ..... Elders Dillard Gibbons, Otis Rogers, Garnett Easter
Mitchell's River ..... Elders Coy Stewart, Coy Sykes, D. E. Wood

DISTRIBUTION OF MINUTES

Sandy Ridge .....Mrs. Forest Easter, Rt. 5, Box 153, Mt. Airy, N. C. 50
Liberty .....Mrs. Bessie Pilson, Rt. 2, Dobson, N. C. 25
Pilot Mtn. ..Mrs. Elizabeth Taylor, Baux Mtn. Rd., Germanton, N. C. 25
Mitchell's R. .....Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. 25
Union .....Mr. Carroll F. Gardner, Rt. 4, Box 553, Mt. Airy, N. C. 50
Little Vine .....Mrs. Hester Mitchell, Rt. 1, Dobson, N. C. 75
Rock House .....Mr. W. R. Coins, Westfield, N. C. 50
Zion Hill .....Mr. Vestal Jones, Rt. 5, Box 218, Mt. Airy, N. C. 25
Fellowship .....Mrs. Minnie Stockner, Rt. 1, Box 120, Hillsville, Va. 25
Roading River .....Mr. John D. Hall, 278 South St., Elkin, N. C. 25
Washington A. .....Mr. Carlos Jackson, Navisdale, Va. 25
Piney Grove .....Mr. S. O. Shelton, Westfield, N. C. 15
Mates Creek .....Elder Fonso Justice, Sidney, Ky. 10
Carroll F. Gardner, Association Clerk, Rt. 4, Box 553, Mt. Airy, N. C. 25
500

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are

finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his proise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

Article V—We believe in the doctrine of original sin.

Article VI—We believe in man's impotency to recover himself from the follen stote he is in by his own free will and ability.

Article VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

Article VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

Article IX—We believe the saints persevere in grace and never finally foll away.

Article X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

Article XI—We believe in the resurrection of the dead, and a general judgment.

Article XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

Article XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak ot o time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections: but sholl fairly state the case and matter, as nearly os he can, so as to convey his ideas.
6. No person shall obruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiasticol power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power: (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary odvice in matters of difficulty; (4) To inquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think

necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Christ, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom, — and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Communion Month	Sun. of Meeting	Experience	Rec'd by Relation	Restored	Excluded	Deceased	Total Membership	Contributions*
Union	Deacon Ray Mosley, Brothers Carroll Gardner and Roby Key	7	0	2	0	0	0	0	52	$ 18.00
Little Vine	Elder Willie Branch, Brothers Paul Freeman and S. R. Gillespie	8	2	0	0	1	2	1	81	30.00
Rock House	Elder J. H. Keaton, Brothers W. R. Goins and Elmer Hooker	9	2	0	0	0	0	2	37	12.00
Zion Hill	Elder H. J. Hill, Brothers Vestal Jones and Benjamin Snow	7	3	0	0	3	2	1	18	16.00
Fellowship	Elder Walden Stockner, Brother J. A. Banks and Sister Minnie Stockner	8	2	0	0	0	0	1	15	10.00
Sandy Ridge	Elder Garnett Easter, Brothers William Marion and Cleaver Hawks	8	3	2	0	0	0	0	62	16.00
Liberty	Brothers Brady Pilson, Roy Poindexter and J. E. Poindexter	9	1	0	0	0	0	1	15	16.00
Pilot Mountain	Elder Otis Rogers, Brothers E. H. Taylor and Moir Pruitt	8	1	0	0	1	1	1	17	8.50
Mitchell's River	Elder Coy Stewart, Sisters Joyce Gibbons and Elizabeth Southard	7	4	3	2	1	1	0	18	28.00
									315	$154.50

*Received $99.30 from solicitation